Commercial advertisements are not accepted for publication in the Kalyāṇa-Kalpataru.

हरे राम हरे राम राम राम हरे हरे ।
हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ॥

There being no review column in the 'Kalyana-Kalpataru', publishers and writers are requested not to send books for criticism and review.

The Vālmiki-Rāmāyaṇa Number—X

December, 1972

1. Thus Prayed Saint Tulasidas.

The Vālmiki-Rāmāyaṇa

(Uttara-Kāṇḍa)

Book VII

Canto Number

List of Illustrations

Tri-coloured

Black and White

श्रीमद्वाल्मीकीयरामायणम्

उत्तरकाण्डम्

प्रथमः सर्गः

Srīmad Vālmīki-Rāmāyaṇa

Book Seven

(Uttara-Kāṇḍa)

Canto I

Great seers meet Śrī Rāma in the audience hall, his conversation with them and the questions he addresses to them.

प्राप्तराज्यस्य रामस्य राक्षसानां वधे कृते । आजग्मुर्मुनयः सर्वे राघवं प्रतिनन्दितुम् ॥ १ ॥
कौशिकोऽथ यवक्रीतो गार्ग्यो गालव एव च । कण्वो मेधातिथेः पुत्रः पूर्वस्यां दिशि ये श्रिताः ॥ २ ॥
स्वस्त्यात्रेयश्च भगवान् नमुचिः प्रमुचिस्तथा । अगस्त्योऽत्रिश्च भगवान् सुमुखो विमुखस्तथा ॥ ३ ॥
आजग्मुस्ते सहागस्त्या ये श्रिता दक्षिणां दिशम् । नृषङ्गुः कवषो धौम्यः कौशेयश्च महानृषिः ॥ ४ ॥
तेऽप्याजग्मुः सशिष्या वै ये श्रिताः पश्चिमां दिशम् । वसिष्ठः कश्यपोऽथात्रिर्विश्वामित्रः सगौतमः ॥ ५ ॥
जमदग्निर्भरद्वाजस्तेऽपि सप्तर्षयस्तथा । उदीच्यां दिशि सप्तैते नित्यमेव निवासिनः ॥ ६ ॥
सम्प्राप्यैते महात्मानो राघवस्य निवेशनम् । विष्ठिताः प्रतिहारार्थं हुताशनसमप्रभाः ॥ ७ ॥
वेदवेदाङ्गविदुषो नानाशास्त्रविशारदाः ।

When Śrī Rāma had regained the kingdom, after the destruction of the Rākṣasas, all the sages came to offer their felicitations to him. (1) Kauśika, Yavakrīta, Gārgya, Gālava, Kaṇva, the son of Medhātithi,—sages who reside in the eastern quarter, Swastyātreya, the revered Namuchi, Pramuchi, Agastya and along with Agastya came the revered Atri, Sumukha, Vimukha,—sages who reside in the southern quarter, Nṛṣaṅgu, Kavaṣa, Dhaumya, the great seer Kauśeya, sages who reside in the western quarter, came attended by their disciples, Vasiṣṭha*, Kaśyapa, Atri, Viśwāmitra along with Gautama, Jamadagni and Bharadwāja,—seven seers residing permanently in the northern quarter—all these high-souled personages with splendour like that of fire, versed in the Vedas and the Vedāṅgas, deeply learned in the various Śāstras, arrived at the mansion of Śrī Rāma and waited for being announced by the door-keeper.

द्वास्थं प्रोवाच धर्मात्मा अगस्त्यो मुनिसत्तमः ॥ ८ ॥
निवेद्यतां दाशरथेर्ऋषयो वयमागताः । प्रतीहारस्ततस्तूर्णमगस्त्यवचनाद् द्रुतम् ॥ ९ ॥

* Vasiṣṭha was already present in Ayodhyā as the family-priest and preceptor of the kings of Ikṣwāku's dynasty. He simultaneously existed in another form in the region of the Saptarṣis. It is this latter who is spoken of as having arrived from that region on that occasion.

hat Rāvana, the king of the Rākṣasas, was killed by you and we are able to see you victorious in the company of Sitā and of Lakṣmana, your (half-) brother, who always promotes your interests, now we see you also, O virtuous king, in the company of your mothers and (other half-) brothers today. (19-20) The night-wanderers, Prahasta, Vikata, Virūpākṣa, Mahodara, Akampana, the man hard to quell, were all killed by you by good fortune. (21) Kumbhakarna, than whom no one had greater dimensions, was, by good luck killed by you in battle, O Rāma ! (22) Triśirā, Atikāya, Devāntaka and Narāntaka, those very powerful night-wanderers were also fortunately killed by you. O Rāma. (23) Kumbha and Nikumbha, the fierce-looking sons of Kumbhakarna, were also fortunately slain by you in battle, O Rāma. (24) Yuddhonmatta and Matta, comparable to Yama, the great slayer, the mighty Yajñakopa and the Rākṣasa named Dhūmrākṣa, these Rākṣasas, well-practised in Śastra and Astra (short and long range weapons), who were doing ghastly slaughter with arrows dreadful like Yama, were killed by you by good luck. (25-26)

दिष्ट्या त्वं राक्षसेन्द्रेण द्वन्द्वयुद्धमुपागतः । देवतानामवध्येन विजयं प्राप्तवानसि ॥ २७ ॥
संख्ये तस्य न किंचित् तु रावणस्य पराभवः । द्वन्द्वयुद्धमनुप्राप्तो दिष्ट्या ते रावणिर्हतः ॥ २८ ॥
दिष्ट्या तस्य महाबाहो कालस्येवाभिधावतः । मुक्तः सुररिपोर्वीर प्राप्तश्च विजयस्त्वया ॥ २९ ॥
अभिनन्दाम ते सर्वे संश्रुत्येन्द्रजितो वधम् । अवध्यः सर्वभूतानां महामायाधरो युधि ॥ ३० ॥
विस्मयस्त्वेष चास्माकं तं श्रुत्वेन्द्रजितं हतम् । दत्त्वा पुण्यामिमां वीर सौम्यामभयदक्षिणाम् ॥ ३१ ॥
दिष्ट्या वर्धसि काकुत्स्थ जयेनामित्रकर्शन ।

"It was by good fortune that you came out victorious in the duel with the king of the Rākṣasas, who could not be killed even by gods. (27) That Rāvana suffered defeat at your hands, is no great matter for surprise, but it is a matter for gratification that his son, who fought a duel (with you) was killed by you. (28) That you, O mighty-armed hero, obtained release from the Nāgapāśa (noose of snakes) of Indrajit, the enemy of gods, who rushed like Yama, and got the better of him, is really due to our good luck (29) All of us offer our felicitations to you on hearing of Indrajit's death. We were indeed (agreeably) surprised to hear that Indrajit who employed great conjuring tricks, and who could not be slain by any being, was killed by you This is indeed our good fortune. O hero, O scion of the line of Kakutstha, O destroyer of your foes, that you have given us the gift of Abhaya (freedom from fear) which is both auspicious and kind, and have acquired fame through your victory."

श्रुत्वा तु वचनं तेषां मुनीनां भावितात्मनाम् ॥ ३२ ॥
विस्मयं परमं गत्वा रामः प्राञ्जलिरब्रवीत् । भगवन्तः कुम्भकर्णं रावणं च निशाचरम् ॥ ३३ ॥
अतिक्रम्य महावीर्यौ किं प्रशंसथ रावणिम् । महोदरं प्रहस्तं च विरूपाक्षं च राक्षसम् ॥ ३४ ॥
मत्तोन्मत्तौ च दुर्धर्षौ देवान्तकनरान्तकौ । अतिक्रम्य महावीरान् किं प्रशंसथ रावणिम् ॥ ३५ ॥
अतिकायं त्रिशिरसं धूम्राक्षं च निशाचरम् । अतिक्रम्य महावीर्यान् किं प्रशंसथ रावणिम् ॥ ३६ ॥
कीदृशो वै प्रभावोऽस्य किं बलं कः पराक्रमः । केन वा कारणेनैष रावणादतिरिच्यते ॥ ३७ ॥
शक्यं यदि मया श्रोतुं न खल्वाज्ञापयामि वः । यदि गुह्यं न चेद् वक्तुं श्रोतुमिच्छामि कथ्यताम् ॥ ३८ ॥

his time in Tapas like his father. He was well-read in the Vedas. He treated all living creatures alike. He was devoted to the observance of holy vows and good conduct. (34)

Thus ends Canto Two in the Uttara-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

तृतीयः सर्गः

Canto III

Vaiśravaṇa's birth from the loins of Viśravā; his obtaining boons through Tapas and his residence in Laṅkā

अथ पुत्रः पुलस्त्यस्य विश्रवा मुनिपुंगवः । अचिरेणैव कालेन पितेव तपसि स्थितः ॥ १ ॥
सत्यवाञ्शीलवान् दान्तः स्वाध्यायनिरतः शुचिः । सर्वभोगेष्वसक्तो नित्यं धर्मपरायणः ॥ २ ॥
ज्ञात्वा तस्य तु तद् वृत्तं भरद्वाजो महामुनिः । ददौ विश्रवसे भार्यां स्वसुतां देववर्णिनीम् ॥ ३ ॥
प्रतिगृह्य तु धर्मेण भरद्वाजसुतां तदा । प्रजान्वेषिकया बुद्ध्या श्रेयो ह्यस्य विचिन्तयन् ॥ ४ ॥
मुदा परमया युक्तो विश्रवा मुनिपुंगवः । स तस्यां वीर्यसम्पन्नमपत्यं परमाद्भुतम् ॥ ५ ॥
जनयामास धर्मज्ञः सर्वैर्ब्रह्मगुणैर्वृतम् । तस्मिञ्जाते तु संहृष्टः स बभूव पितामहः ॥ ६ ॥
दृष्ट्वा श्रेयस्करीं बुद्धिं धनाध्यक्षो भविष्यति । नाम चास्याकरोत् प्रीतः सार्धं देवर्षिभिस्तदा ॥ ७ ॥
यस्माद् विश्रवसोऽपत्यं सादृश्याद् विश्रवा इव । तस्माद् वैश्रवणो नाम भविष्यत्येष विश्रुतः ॥ ८ ॥

"The son of Pulastya, Viśravā, the best of sages, was soon engaged in Tapas like his father. (1) He was always bent on treading the path of righteousness and speaking the truth; he was of good conduct, self-controlled, given to studying the Vedas, pure and unattached to every kind of sensual pleasure. (2) Learning of his way of life, Bharadwāja the great sage, gave his daughter, Devavarṇinī (beautiful like a divine damsel) to Viśravā (in marriage). (3) Accepting Bharadwāja's daughter in the prescribed way he began to think of begetting a son with a mind seeking the welfare of the people as well as with a view to promoting his spiritual welfare. (4) Filled with the highest joy, Viśravā, the best of sages, who knew what is right, begot of her a most wonderful son, possessed of valour and all the virtues of a Brahman. Divining on his birth his inclination to do good to the world and seeing that he would become the lord of wealth, the sage was highly pleased and then gave him a name in consultation with (other) celestial sages (5—7) They said, 'Since he is a son of Viśravā and resembles his father in every respect, he would be known (in course of time) as Vaiśravaṇa.' (8)

स तु वैश्रवणस्तत्र तपोवनगतस्तदा । अवर्धताहुतिहुतो महातेजा यथानलः ॥ ९ ॥
तस्याश्रमपदस्थस्य बुद्धिर्जज्ञे महात्मनः । चरिष्ये परमं धर्मं धर्मो हि परमा गतिः ॥ १० ॥
स तु वर्षसहस्राणि तपस्तप्त्वा महावने । यन्त्रितो नियमैरुग्रैश्चकार सुमहत्तपः ॥ ११ ॥
पूर्णे वर्षसहस्रान्ते तं तं विधिमकल्पयत् । जलाशी मारुताहारो निराहारस्तथैव च ॥ १२ ॥
एवं वर्षसहस्राणि जग्मुस्तान्येकवर्षवत् ।

एवमुक्तस्तु पुत्रेण विश्रवा मुनिपुंगवः । वचनं प्राह धर्मज्ञ श्रूयतामिति सत्तम ॥ २५ ॥
दक्षिणस्योदधेस्तीरे त्रिकूटो नाम पर्वतः । तस्याग्रे तु विशाला सा महेन्द्रस्य पुरी यथा ॥ २६ ॥
लङ्का नाम पुरी रम्या निर्मिता विश्वकर्मणा । राक्षसानां निवासार्थं यथेन्द्रस्यामरावती ॥ २७ ॥
तत्र त्वं वस भद्रं ते लङ्कायां नात्र संशयः । हेमप्राकारपरिखा यन्त्रशस्त्रसमावृता ॥ २८ ॥
रमणीया पुरी सा हि रुक्मवैदूर्यतोरणा । राक्षसैः सा परित्यक्ता पुरा विष्णुभयार्दितैः ॥ २९ ॥
शून्या रक्षोगणैः सर्वै रसातलतलं गतैः । शून्या सम्प्रति लङ्का सा प्रभुस्तस्या न विद्यते ॥ ३० ॥
स त्वं तत्र निवासाय गच्छ पुत्र यथासुखम् । निर्दोषस्तत्र ते वासो न बाधस्तत्र कस्यचित् ॥ ३१ ॥

"Thus addressed by his son, Viśravā, the best of sages, spoke as follows—'Listen, O knower of dharma and the noblest of beings, there is a mountain by name Trikūṭa on the shores of the southern ocean, on its summit there is a charming city called Laṅkā, spacious like the city of the great Indra; it was constructed by Viśwakarmā for the residence of the Rākṣasas as Amarāvatī was for the residence of Indra. (25—27) Let all be well with you, my son. You may live there in Laṅkā without misgiving. That charming city has golden fortifications and is surrounded by moats, it is well-equipped on all sides with mechanical devices and weapons, its portals are made of gold and cat's-eye gems, long ago it was deserted by the Rākṣasas who were afflicted with fear of Viṣṇu. (28-29) It is now free of the Rākṣasas, they having fled to the nether world, known as Rasātala. That city of Laṅkā is now vacant and is without a ruler. (30) You may go there, my son, and live there, as it suits your pleasure. Your stay there will be quite happy and no harm will result to anybody.' (31)

एतच्छ्रुत्वा स धर्मात्मा धर्मिष्ठं वचनं पितुः । निवासयामास तदा लङ्कां पर्वतमूर्धनि ॥ ३२ ॥
नैर्ऋतानां सहस्रैस्तु हृष्टैः प्रमुदितैः सदा । अचिरेणैव कालेन सम्पूर्णा तस्य शासनात् ॥ ३३ ॥
स तु तत्रावसत् प्रीतो धर्मात्मा नैर्ऋतर्षभः । समुद्रपरिखायां स लङ्कायां विश्रवात्मजः ॥ ३४ ॥
काले काले तु धर्मात्मा पुष्पकेण धनेश्वरः । अभ्यागच्छद् विनीतात्मा पितरं मातरं च हि ॥ ३५ ॥
स देवगन्धर्वगणैरभिष्टुतस्तथाप्सरोनृत्तविभूषितालयः ।
गभस्तिभिः सूर्य इवावभासयन् पितुः समीपं प्रययौ स वित्तपः ॥ ३६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे तृतीयः सर्गः ॥ ३ ॥

"Hearing these most righteous words of his father, that Dharmātmā then lived in Laṅkā, situated upon the crest of the mountain. (32) Soon, thanks to his (wise) administration, that city became full of thousands of ever contented and elated Nairṛtas. (33) The son of Viśravā, the pious-minded lord of the Nairṛtas, lived happily there in Laṅkā, which had the sea as its moat. (34) From time to time the pious-minded lord of wealth, full of humility, went to his father and mother, on the Puṣpaka (35) Praised by hosts of gods and Gandharvas and with his abode adorned by the dance of celestial damsels, and himself glowing like the sun by its rays, the celebrated lord of wealth repaired to the presence of his father." (36)

Thus ends Canto Three in the Uttara-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

Let those of you who said, 'We shall protect' become Rākṣasas and those of you who said, 'We shall eat' become Yakṣas.' (12-13)

तत्र हेतिः प्रहेतिश्च भ्रातरौ राक्षसाधिपौ । मधुकैटभसंकाशौ बभूवतुररिंदमौ ॥ १४ ॥
प्रहेतिर्धार्मिकस्तत्र तपोवनगतस्तदा । हेतिर्दारक्रियार्थं तु परं यत्नमथाकरोत् ॥ १५ ॥
स कालभगिनीं कन्यां भयां नाम महाभयाम् । उदावहदमेयात्मा स्वयमेव महामतिः ॥ १६ ॥
स तस्यां जनयामास हेती राक्षसपुंगवः । पुत्रं पुत्रवतां श्रेष्ठो विद्युत्केशमिति श्रुतम् ॥ १७ ॥

"There were two brothers, Heti and Praheti, leaders of the Rākṣasas and the scourge of their enemies, compeers of Madhu and Kaiṭabha. (14) Of them, Praheti, given to the practice of dharma, then repaired to a forest retreat used as a place for performing Tapas. Heti made great efforts to secure a wife (15) Highly intelligent and indefatigable, he married on his own initiative the sister of Yama, Bhayā by name, who inspired great terror, (because of her being a sister of Kāla) (16) Heti, the best of Rākṣasas begot of her a son known as Vidyutkeśa, and came to be recognized as the foremost of those blessed with sons. (17)

विद्युत्केशो हेतिपुत्रः स दीप्तार्कसमप्रभः । व्यवर्धत महातेजास्तोयमध्य इवाम्बुजम् ॥ १८ ॥
स यदा यौवनं भद्रमनुप्राप्तो निशाचरः । ततो दारक्रियां तस्य कर्तुं व्यवसितः पिता ॥ १९ ॥
संध्यादुहितरं सोऽथ संध्यातुल्यां प्रभावतः । वरयामास पुत्रार्थं हेती राक्षसपुंगवः ॥ २० ॥
अवश्यमेव दातव्या परस्मै सेति संध्यया । चिन्तयित्वा सुता दत्ता विद्युत्केशाय राघव ॥ २१ ॥
संध्यायास्तनयां लब्ध्वा विद्युत्केशो निशाचरः । रमते स तया सार्धं पौलोम्या मघवानिव ॥ २२ ॥

"Vidyutkeśa, the son of Heti, who was of great lustre like the blazing sun, grew up as a lotus in the midst of water. (18) When that Rākṣasa attained blooming youth, his father exerted himself for getting him married (19) Heti, the best of Rākṣasas, forthwith selected for his son, the daughter of Sandhyā, equal in majesty to Sandhyā (herself) (20) Thinking that her daughter had necessarily to be given to another, Sandhyā gave her away (in marriage) to Vidyutkeśa, O Rāghava ! (21) Having secured (Sālakaṭaṅkaṭā) the daughter of Sandhyā, Vidyutkeśa, the said Rākṣasa, revelled with her as Indra does with Paulomī (22)

केनचित्त्वथ कालेन राम सालकटंकटा । विद्युत्केशाद् गर्भमाप घनराजिरिवार्णवात् ॥ २३ ॥
ततः सा राक्षसी गर्भं घनगर्भसमप्रभम् ।
प्रसूता मन्दरं गत्वा गङ्गा गर्भमिवाग्निजम् । समुत्सृज्य तु सा गर्भं विद्युत्केशरतार्थिनी ॥ २४ ॥
रेमे तु सार्धं पतिना विस्मृत्य सुतमात्मजम् । उत्सृष्टस्तु तदा गर्भो घनशब्दसमस्वनः ॥ २५ ॥
तयोत्सृष्टः स तु शिशुः शारदार्कसमद्युतिः । निधायास्ये स्वयं मुष्टिं रुरोद शनकैस्तदा ॥ २६ ॥

"In course of time, O Śrī Rāma, Sālakaṭaṅkaṭā thereupon conceived a child through Vidyutkeśa even as a mass of clouds would draw water from the ocean (23) The Rākṣasī repaired to the slopes of Mount Mandara and gave birth to a son, brilliant like lightning, even as Goddess Gaṅgā delivered the offspring (of Lord Śiva) released by Agni Desiring to revel with Vidyutkeśa, she delivered the child and revelled with her husband, forgetting all about her own child Deserted by her, the baby then rumbled like a cloud (24-25) Putting the fist into the mouth itself, the child left by her, who was equal in lustre to the autumnal sun, gently cried (26)

ततो वृषभमास्थाय पार्वत्या सहितः शिवः । वायुमार्गेण गच्छन् वै शुश्राव रुदितस्वनम् ॥ २७ ॥
अपश्यदुमया सार्धं रुदन्तं राक्षसात्मजम् । कारुण्यभावात् पार्वत्या भवस्त्रिपुरसूदनः ॥ २८ ॥

त्रींस्त्रिनेत्रसमान् पुत्रान् राक्षसान् राक्षसाधिपः । त्रयो लोका इवाव्यग्राः स्थितास्त्रय इवाग्नयः ॥ ७ ॥
त्रयो मन्त्रा इवात्युग्रास्त्रयो घोरा इवामयाः । त्रयः सुकेशस्य सुतास्त्रेताग्निसमतेजसः ॥ ८ ॥
विवृद्धिमगमंस्तत्र व्याधयोपेक्षिता इव ।

"In course of time, O Rāghava, Sukeśa, the lord of the Rākṣasas, begot three sons, the ogres Mālyavān, Sumālī and Mālī, the last of whom was the foremost among the strong and who were equal in lustre to the three fires, and all the three of whom were compeers of Lord Śiva. The three sons remained steady like the three worlds, were bright as the three (sacrificial) fires, powerful like the three strengths (of rulership, strenuous effort and counsel— प्रभुशक्ति, उत्साहशक्ति and मन्त्रशक्ति or the three Vedas) and formidable like the three kinds of diseases (arising from derangement of the three humours of the body, viz. wind, bile and phlegm). The three sons of Sukeśa, who were bright as the three (sacrificial) fires grew up like diseases that have been neglected.

वरप्राप्तिं पितुस्ते तु ज्ञात्वैश्वर्यं ततो बलात् ॥ ९ ॥
तपस्तप्तुं गता मेरुं भ्रातरः कृतनिश्चयाः । प्रगृह्य नियमान् घोरान् राक्षसा नृपसत्तम ॥ १० ॥
विचेरुस्ते तपो घोरं सर्वभूतभयावहम् । सत्यार्जवशमोपेतैस्तपोभिर्भुवि दुर्लभैः ॥ ११ ॥
संतापयन्तस्त्रींल्लोकान् सदेवासुरमानुषान् । ततो विभुश्चतुर्वक्त्रो विमानवरमास्थितः ॥ १२ ॥
सुकेशपुत्रानामन्त्र्य वरदोऽस्मीत्यभाषत । ब्रह्माणं वरदं ज्ञात्वा सेन्द्रैर्देवगणैर्वृतम् ॥ १३ ॥
ऊचुः प्राञ्जलयः सर्वे वेपमाना इव द्रुमाः । तपसाऽऽराधितो देव यदि नो दिशसे वरम् ॥ १४ ॥
अजेयाः शत्रुहन्तारस्तथैव चिरजीविनः । प्रभविष्णवो भवामेति परस्परमनुव्रताः ॥ १५ ॥
एवं भविष्यथेत्युक्त्वा सुकेशतनयान् विभुः । स ययौ ब्रह्मलोकाय ब्रह्मा ब्राह्मणवत्सलः ॥ १६ ॥

"Knowing that by dint of his Tapas their father had secured boons as well as rulership, the three brothers repaired to Mount Meru determined to perform Tapas. Having adopted formidable rules of conduct, O jewel among the rulers of men, the aforesaid ogres practised horrible austerities which proved to be a source of terror to all created beings. Through austerities combined with truthfulness, straightforwardness and self-control and rare in the world, the Rākṣasas, O best of kings, caused unrest to the three worlds inhabited by gods, Asuras and human beings. Then Lord Brahmā came seated in an excellent aerial car and addressing the sons of Sukeśa said, 'I have come to grant boons'. Knowing Brahmā, surrounded by hosts of gods, including Indra, to have come to grant boons, all the three, shaking like trees said with folded hands — 'Propitiated by our Tapas, O Lord, if you deign to grant us boons, let us become invincible, the scourge of our foes and also long-lived, let us also become powerful and full of love for one another.' (1–15) Having said to the sons of Sukeśa, 'You shall become all this', Lord Brahmā, kind to Brāhmaṇas, repaired to Brahmaloka. (16)

वरं लब्ध्वा तु ते सर्वे राम रात्रिंचरास्तदा । सुरासुरान् प्रबाधन्ते वरदानसुनिर्भयाः ॥ १७ ॥
तैर्बाध्यमानास्त्रिदशाः सर्षिसंघाः सचारणाः । त्रातारं नाधिगच्छन्ति निरयस्था यथा नराः ॥ १८ ॥
अथ ते विश्वकर्माणं शिल्पिनां वरमव्ययम् । ऊचुः समेत्य संहृष्टा राक्षसा रघुसत्तम ॥ १९ ॥
ओजस्तेजोबलवतां महतामात्मतेजसा । गृहकर्ता भवानेव देवानां हृदयेप्सितम् ॥ २० ॥
अस्माकमपि तावत् त्वं गृहं कुरु महामते । हिमवन्तमुपाश्रित्य मेरुं मन्दरमेव वा ॥ २१ ॥
महेश्वरगृहप्रख्यं गृहं नः क्रियतां महत् ।

maidens, whose faces were beaming with joy like the full moon, in the order of their seniority in age, in marriage to the three Rākṣasas (31—33) The highly fortunate maidens were given by their mother at a time when the asterisk Uttarā-Phālgunī was visible The sons of Sukeśa being married, revelled with their wives as do the immortals (gods) with Apsarā women (celestial nymphs), O Rāma !

ततो माल्यवतो भार्या सुन्दरी नाम सुन्दरी ॥ ३५ ॥
स तस्यां जनयामास यदपत्यं निबोध तत् । वज्रमुष्टिर्विरूपाक्षो दुर्मुखश्चैव राक्षसः ॥ ३६ ॥
सुप्तघ्नो यज्ञकोपश्च मत्तोन्मत्तौ तथैव च । अनला चाभवत् कन्या सुन्दर्यां राम सुन्दरी ॥ ३७ ॥
सुमालिनोऽपि भार्याऽऽसीत् पूर्णचन्द्रनिभानना । नाम्ना केतुमती राम प्राणेभ्योऽपि गरीयसी ॥ ३८ ॥
सुमाली जनयामास यदपत्य निशाचरः । केतुमत्या महाराज तन्निबोधानुपूर्वशः ॥ ३९ ॥
प्रहस्तोऽकम्पनश्चैव विकटः कालिकामुखः । धूम्राक्षश्चैव दण्डश्च सुपार्श्वश्च महाबलः ॥ ४० ॥
संह्रादिः प्रघसश्चैव भासकर्णश्च राक्षसः । राका पुष्पोत्कटा चैव कैकसी च शुचिस्मिताः ॥ ४१ ॥
कुम्भीनसी च इत्येते सुमालेः प्रसवाः स्मृताः ॥ ४२ ॥
मालेस्तु वसुदा नाम गन्धर्वी रूपशालिनी । भार्याऽऽसीत् पद्मपत्राक्षी स्वक्षी यक्षीवरोपमा ॥ ४३ ॥
सुमालेरनुजस्तस्यां जनयामास यत् प्रभो । अपत्य कथ्यमान तु मया त्व शृणु राम ॥ ४४ ॥
अनलश्चानिलश्चैव हरः सम्पातिरेव च । एते विभीषणामात्या मालेयास्ते निशाचराः ॥ ४५ ॥

"Learn from me about the children that Mālyavān begot of his wife, the beautiful Sundarī They were Vajramuṣṭi, Virūpākṣa, the Rākṣasa Durmukha, Suptaghna, Yajñakopa, Matta and Unmatta Of Sundarī, O Rāma, there was also born a beautiful girl by name Analā (34—37) Sumālī's wife, Ketumatī by name, too had a face beaming like the full moon, and who was dearer to him than his life. O Rāma ! (38) Learn from me, O monarch, about the children that Sumālī, the Rākṣasa, begot of Ketumatī in order of their seniority. (39) Prahasta, and Akampana, Vikaṭa, Kālikāmukha and Dhūmrākṣa and Daṇḍa, Supārśwa of great strength, Saṁhrādi and Praghasa and the ogre Bhāsakarṇa, and the girls Rākā, Puṣpotkaṭā, Kaikasī and Kumbhīnasī of bright smiles were the children of Sumālī (40—42) Mālī's wife was Vasudā, a Gandharva lady. She was lovely and her beautiful eyes resembled the petals of a lotus. She compared with the best of the female attendants of Kubera (43) Listen, O King Rāma, to what I say about the children that Sumālī's brother begot of her (44) (They were) Anala and Anila, Hara and Sampāti. These Rākṣasas, the sons of Mālī, were the ministers of Vibhīṣaṇa. (45)

ततस्तु ते राक्षसपुङ्गवास्त्रयो निशाचरैः पुत्रशतैश्च संवृताः ।
सुरान् सहेन्द्रानृषिनागयक्षान् बबाधिरे तान् बहुवीर्यदर्पिताः ॥ ४६ ॥
जगद् भ्रमन्तोऽनिलवद् दुरासदा रणेषु मृत्युप्रतिमानतेजसः ।
वरप्रदानादतिगर्विता भृशं क्रतुक्रियाणां प्रशमंकराः सदा ॥ ४७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे पञ्चमः सर्गः ॥ ५ ॥

"Surrounded by night-rangers and hundreds of sons, those three bulls among the Rākṣasas, who had grown haughty by reason of their excessive valour, harassed the said gods including Indra, the Ṛṣis, the Nāgas and the Yakṣas (46) Roaming about the world like the wind they were unapproachable In battle they were as

"Spoken to in these words by all the gods, Lord Śiva, the god with matted locks, who had some consideration for Sukeśa, said to the host of gods:—(9) 'I will not kill them as the said ogres are exempt from death at my hands, but I shall advise you as regards the person who will surely kill them. (10) With this purpose in view, O great seers, go and seek refuge in Viṣṇu and the said Lord will kill them.' (11) Then greeting Maheśwara with a shout of victory, they, who were afraid of the Rākṣasas, came to the presence of Lord Viṣṇu. (12) Paying obeisance and praising the Lord who holds the conch and the discus, in a voice full of awe, they spoke the following words with regard to the sons of Sukeśa —(13)

सुकेशतनयैर्देव त्रिभिस्त्रेताग्निसंनिभैः । आक्रम्य वरदानेन स्थानान्यपहृतानि नः ॥ १४ ॥
लङ्का नाम पुरी दुर्गा त्रिकूटशिखरे स्थिता । तत्र स्थिताः प्रबाधन्ते सर्वान् नः क्षणदाचराः ॥ १५ ॥
स त्वमस्मद्धितार्थाय जहि तान् मधुसूदन । शरणं त्वां वयं प्राप्ता गतिर्भव सुरेश्वर ॥ १६ ॥
चक्रकृत्तास्यकमलान् निवेदय यमाय वै । भयेष्वभयदोऽस्माकं नान्योऽस्ति भवता विना ॥ १७ ॥
राक्षसान् समरे हृष्टान् सानुबन्धान् मदोद्धतान् । नुद त्वं नो भयं देव नीहारमिव भास्करः ॥ १८ ॥

'O Lord, by reason of the boons granted to them, the three sons of Sukeśa, resembling the three fires, have usurped our places after invading them. (14) There is a city, Laṅkā by name, situated on the crest of Mount Trikūṭa, which is difficult of access. The Rākṣasas settled there are harassing all of us. (15) O Lord Madhusūdana, we have taken refuge in You; as such be our saviour and kill them for our good, O Ruler of gods ! (16) O Lord, excepting You there is surely none else who will grant us protection in times of danger, with Your discus tear the lotus-like faces of these haughty Rākṣasas who are full of enthusiasm for war and give them as a gift to Yama along with their followers and remove our fear as the sun melts the frost.' (17-18).

इत्येवं दैवतैरुक्तो देवदेवो जनार्दनः । अभयं भयदोऽरीणां दत्त्वा देवानुवाच ह ॥ १९ ॥
सुकेशं राक्षसं जाने ईशानवरदर्पितम् । तांश्चास्य तनयाञ्जाने येषां ज्येष्ठः स माल्यवान् ॥ २० ॥
तानहं समतिक्रान्तमर्यादान् राक्षसाधमान् । निहनिष्यामि संक्रुद्धः सुरा भवत विज्वराः ॥ २१ ॥

"Thus spoken to by the gods, Janārdana, the adored of gods, the scourge of His foes, granted protection to the heavenly beings and said —(19) 'I know the ogre Sukeśa who has grown arrogant by reason of the boons granted to him by Śiva. I know his notorious sons also, of whom the said Mālyavān is the eldest. (20) Getting infuriated I will kill these despicable Rākṣasas, who have transgressed all propriety, O gods, be free from worry.' (21)

इत्युक्तास्ते सुराः सर्वे विष्णुना प्रभविष्णुना । यथावासं ययुर्हृष्टाः प्रशंसन्तो जनार्दनम् ॥ २२ ॥
विबुधानां समुद्योगं माल्यवांस्तु निशाचरः । श्रुत्वा तौ भ्रातरौ वीराविदं वचनमब्रवीत् ॥ २३ ॥
अमरा ऋषयश्चैव संगम्य किल शङ्करम् । अस्मद्वधं परीप्सन्त इदं वचनमब्रुवन् ॥ २४ ॥
सुकेशतनया देव वरदानबलोद्धताः । बाधन्तेऽस्मान् समुद्दृप्ता घोररूपाः पदे पदे ॥ २५ ॥
राक्षसैरभिभूताः स्मो न शक्ताः स्म प्रजापते । स्वेषु सद्मसु संस्थातुं भयात् तेषां दुरात्मनाम् ॥ २६ ॥
तदस्माकं हितार्थाय जहि तांस्त्रिलोचन । राक्षसान् हुंकृतेनैव दह प्रदहतां वर ॥ २७ ॥
इत्येवं त्रिदशैरुक्तो निशम्यान्धकसूदनः । शिरः करं च धुन्वान इदं वचनमब्रवीत् ॥ २८ ॥
अवध्या मम ते देवाः सुकेशतनया रणे । मन्त्रं तु वः प्रदास्यामि यस्तान् वै निहनिष्यति ॥ २९ ॥

देवसागरमक्षोभ्यं शस्त्रैः समवगाह्य च । जिता द्विषो ह्यप्रतिमास्तन्नो मृत्युकृतं भयम् ॥४१॥
नारायणश्च रुद्रश्च शक्रश्चापि यमस्तथा । अस्माकं प्रमुखे स्थातुं सर्वे बिभ्यति सर्वदा ॥४२॥
विष्णोर्द्वेषस्य नास्त्येव कारणं राक्षसेश्वर । देवानामेव दोषेण विष्णोः प्रचलितं मनः ॥४३॥
तस्मादद्यैव सहिताः सर्वेऽन्योन्यसमावृताः । देवानेव जिघांसामो येभ्यो दोषः समुत्थितः ॥४४॥

"Hearing these words of Mālyavān, Sumālī and Mālī spoke to their elder brother even as the Aświns speak to Indra:—(39) 'We have studied the Vedas, have performed acts of charity and the Vedic sacrifices. We have safeguarded our wealth; we have obtained a long lease of life free from disease. We have dharma installed in our life. (40) The sea in the form of gods, which was incapable of being disturbed has been penetrated by our missiles, unequalled foes have been conquered. There is no fear of death for us. (41) Nārāyana and Rudra and Indra, and Yama—all of them are always afraid of standing in front of us. (42) O Lord of Rākṣasas, Viṣṇu has no cause for quarrel with us, his mind has been poisoned only by the crookedness of gods (43) Therefore let us all even now join together and, guarded by one another, kill the very gods from whom enmity has started.' (44)

एवं सम्मन्त्र्य बलिनः सर्वसैन्यसमावृताः । उद्योगं घोषयित्वा तु सर्वे नैर्ऋतपुंगवाः ॥४५॥
युद्धाय निर्ययुः क्रुद्धा जम्भवृत्रादयो यथा । इति ते राम सम्मन्त्र्य सर्वोद्योगेन राक्षसाः ॥४६॥
युद्धाय निर्ययुः सर्वे महाकाया महाबलाः । स्यन्दनैर्वारणैश्चैव हयैश्च करिसंनिभैः ॥४७॥
खरैर्गोभिरथोष्ट्रैश्च शिशुमारैर्भुजंगमैः । मकरैः कच्छपैर्मीनैर्विहगैर्गरुडोपमैः ॥४८॥
सिंहैर्व्याघ्रैर्वराहैश्च सृमरैश्चमरैरपि । त्यक्त्वा लङ्कां गताः सर्वे राक्षसा बलगर्विताः ॥४९॥
प्रयाता देवलोकाय योद्धुं दैवतशत्रवः । लङ्काविपर्ययं दृष्ट्वा यानि लङ्कालयान्यथ ॥५०॥
भूतानि भयदर्शीनि विमनस्कानि सर्वशः । रथोत्तमैरुह्यमानाः शतशोऽथ सहस्रशः ॥५१॥
प्रयाता राक्षसास्तूर्णं देवलोकं प्रयत्नतः । रक्षसामेव मार्गेण दैवतान्यपचक्रमुः ॥५२॥

"Having taken counsel in this manner, all those strong leaders of the Rākṣasas, like Jambha, Vṛtra and others, followed by all their troops and proclaiming their intention, sallied forth for war in anger. Having thought thus, O Rāma, all the said Rākṣasas of huge bodies and immense strength, set forth for war with all preparations Leaving Lankā, all the Rākṣasas, the enemies of gods, in the pride of their strength, proceeded towards the abode of gods to wage war followed by chariots, elephants, horses huge as elephants, mules, cows, camels, Śiśumāras (dolphins), snakes, alligators, tortoises, fish, birds, huge as Garuda, lions, tigers, boars, varieties of deer known as Sṛmara and Chamara Other living beings, who were residing in Lankā foreseeing its destruction and apprehending danger, then became sad The Rākṣasas in their hundreds and thousands soon set out collectively in the best of chariots towards the realm of gods with determination The gods also went out through the same passage as the Rākṣasas (45–52)

भौमाश्चैवान्तरिक्षाश्च कालाज्ञप्ता भयावहाः । उत्पाता राक्षसेन्द्राणामभावाय समुत्थिताः ॥५३॥
अस्थीनि मेघा ववृषुरुष्णं शोणितमेव च । वेलां समुद्राश्चोत्क्रान्ताश्चेलुश्चाप्यथ भूधराः ॥५४॥
अट्टहासान् विमुञ्चन्तो घननादसमस्वनाः । वाश्यन्त्यश्च शिवास्तत्र दारुणं घोरदर्शनाः ॥५५॥
सम्पतन्त्यथ भूतानि दृश्यन्ते च यथाक्रमम् । गृध्रचक्रं महच्चात्र ज्वालोद्गारिभिराननैः ॥५६॥
रक्षोगणस्योपरिष्टात् परिभ्रमति कालवत् । कपोता रक्तपादाश्च सारिका विद्रुता ययुः ॥५७॥
काका वाश्यन्ति तत्रैव बिडाला वै द्विपादयः ।

e Śārṅga bow and the sword, and stening His belt as well as His splendid vord, the lotus-eyed Lord set out at nce to bring about the destruction of ie Rākṣasas. (64—66) Mounting n the back of Garuḍa, the dark-omplexioned Hari, clad in yellow, shone ke a cloud with a streak of lightning on peak of Mount Meru. (67) Holding the iscus, the sword, the bow and the conch in His hands, the Lord, the enemy of Asura hordes, duly arrived, His praises being ung by Siddhas, gods, Ṛṣis, Mahoragas (huge serpents), Gandharvas and Yakṣas. (68) By the wind arising from the flapping of Garuḍa's wings a portion of the Rākṣasa king's army was blown away, their banners whirled and their weapons slipped (from their hands), the said army of the king of ogres shook like the crest of a blue hill with its crags displaced. (69) The Rākṣasas in their thousands surrounded Viṣṇu and attacked Him with sharp excellent weapons daubed with blood and flesh, and resembling the fire arising at the end of the world-cycle. (70)

Thus ends Canto Six in the Uttara-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तमः सर्गः

Canto VII

The destruction of the Rākṣasas by Lord Viṣṇu; the survivors take to flight.

नारायणगिरिं ते तु गर्जन्तो राक्षसाम्बुदाः । अर्दयन्तोऽस्त्रवर्षेण वर्षेणेवाद्रिमम्बुदाः ॥ १ ॥
श्यामावदातस्तैर्विष्णुर्नीलैर्नक्तंचरोत्तमैः । वृतोऽञ्जनगिरीवायं वर्षमाणैः पयोधरैः ॥ २ ॥
शलभा इव केदारं मशका इव पावकम् । यथामृतघटं दंशा मकरा इव चार्णवम् ॥ ३ ॥
तथा रक्षोधनुर्मुक्ता वज्रानिलमनोजवाः । हरिं विशन्ति स्म शरा लोका इव विपर्यये ॥ ४ ॥
स्यन्दनैः स्यन्दनगता गजैश्च गजमूर्धगाः । अश्वारोहास्तथाश्वैश्च पादाताश्चाम्बरे स्थिताः ॥ ५ ॥
राक्षसेन्द्रा गिरिनिभाः शरैः शक्त्यृष्टितोमरैः । निरुच्छ्वासं हरिं चक्रुः प्राणायामा इव द्विजम् ॥ ६ ॥

"Just as clouds lash hills with a downpour, even so the Rākṣasa hordes, making a terrific noise, attacked with their volleys of missiles Nārāyaṇa, who stood like a hill. (1) The bright, though dark-complexioned Viṣṇu was surrounded by those sable-looking jewels among the Rākṣasas like a hill of antimony by the pouring clouds (2) The arrows shot from the bows of the Rākṣasas, with the speed of the thunderbolt, the air and mind, entered into the body of Viṣṇu as locusts rush into paddy fields, moths into the flame, bees into a pot containing honey, crocodiles into the sea and the worlds into Viṣṇu at the time of the deluge. (3-4) Huge as mountains, the Rākṣasa chiefs, sitting in chariots, or riding on elephants, or on horses suffocated Viṣṇu respectively from their chariots, elephants and horses as also the foot-soldiers standing in air by means of arrows, javelins, double-edged swords and iron clubs, only as breath-control exercises take the breath out of a Brahman (practising them). (5-6)

निशाचरैस्ताड्यमानो मीनैरिव महोदधिः । शार्ङ्गमायम्य दुर्धर्षो राक्षसेभ्योऽसृजच्छरान् ॥ ७ ॥
शरैः पूर्णायतोत्सृष्टैर्वज्रकल्पैर्मनोजवैः । चिच्छेद विष्णुर्निशितैः शतशोऽथ सहस्रशः ॥ ८ ॥
विद्राव्य शरवर्षेण वर्षं वायुरिवोत्थितम् । पाञ्चजन्यं महाशङ्खं प्रदध्मौ पुरुषोत्तमः ॥ ९ ॥

…sed by the mighty Viṣṇu, took to …ir heels while others lay stretched … the ground. (20–22) Having …led thousands of Rākṣasas, Madhusūdana …ed His conch with the air as Indra charges a cloud (with water). (23) The worsted Rākṣasa forces, terrified by Nārāyaṇa's arrows and unhinged by the sound of the conch, fled towards Laṅkā. (24)

प्रभग्ने राक्षसबले नारायणशराहते । सुमाली शरवर्षेण निववार रणे हरिम् ॥ २५ ॥
स तु तं छादयामास नीहार इव भास्करम् । राक्षसाः सत्त्वसम्पन्नाः पुनर्धैर्यं समादधुः ॥ २६ ॥
अथ सोऽभ्यपतद् रोषाद् राक्षसो बलदर्पितः । महानादं प्रकुर्वाणो राक्षसाञ्जीवयन्निव ॥ २७ ॥
उत्क्षिप्य लम्बाभरणं धुन्वन् करमिव द्विपः । ररास राक्षसो हर्षात् सतडित्तोयदो यथा ॥ २८ ॥
सुमालेर्नर्दतस्तस्य शिरो ज्वलितकुण्डलम् । चिच्छेद यन्तुरश्वाश्च भ्रान्तास्तस्य तु रक्षसः ॥ २९ ॥
तैरश्वैर्भ्राम्यते भ्रान्तैः सुमाली राक्षसेश्वरः । इन्द्रियाश्वैः परिभ्रान्तैर्धृतिहीनो यथा नरः ॥ ३० ॥

"When the Rākṣasa forces were put to …ight while being struck by Nārāyaṇa's …rrows, Sumālī blocked Him (Nārāyaṇa) …n the battle-field by the shower of his …rrows. (25) He screened Him (Nārāyaṇa) …ven as mist does the sun. The powerful Rākṣasas (again) mustered up courage. (26) The enraged Rākṣasa, arrogant by reason of his strength, jumped forward making a huge noise as if infusing new life into the Rākṣasas. (27) Raising his hand with an ornament hanging about it and waving it (even) as an elephant would wave its trunk, the elated Rākṣasa roared like a cloud accompanied by lightning. (28) Śrī Hari cut off the head, adorned with dazzling ear-rings, of the charioteer of the roaring Sumālī. The horses of the Rākṣasa (then) ran wildly. (29) Like the unsteady man who is tossed this side and that by his fickle sense-organs, which may be likened to horses, Sumālī, the lord of the Rākṣasas, was drawn this side and that by those horses running helter-skelter. (30)

ततो विष्णुं महाबाहुं प्रपतन्तं रणाजिरे । हृते सुमालेरश्वैश्च रथे विष्णुरथं प्रति ॥ ३१ ॥
माली चाभ्यद्रवद् युक्तः प्रगृह्य सशरं धनुः । मालेर्धनुश्च्युता बाणाः कार्तस्वरविभूषिताः ॥ ३२ ॥
विविशुर्हरिमासाद्य क्रौञ्चं पत्ररथा इव । अर्द्यमानः शरैः सोऽपि मालिमुक्तैः सहस्रशः ॥ ३३ ॥
चुक्षुभे न रणे विष्णुर्जितेन्द्रिय इवाधिभिः । अथ मौर्वीस्वनं कृत्वा भगवान् भूतभावनः ॥ ३४ ॥
मालिनं प्रति बाणौघान् ससर्जासिगदाधरः । ते मालिदेहमासाद्य वज्रविद्युत्प्रभाः शराः ॥ ३५ ॥
पिबन्ति रुधिरं तस्य नागा इव सुधामृतम् ।

"When Sumālī's chariot was being thrown into confusion by his horses, the alert Mālī, holding the bow and an arrow in his hands, rushed towards the transport of Viṣṇu, the mighty-armed, who was darting towards him on the battle-field. Mālī's arrows, decked with gold and shot from his bow, reaching Viṣṇu, entered His body as birds enter into the Krauñcha hill. Pierced by thousands of arrows, shot by Mālī, Viṣṇu did not feel ruffled on the battle-field even as a self-controlled man is not perturbed by mental agonies. Then, hearing the twang of Mālī's bow-string, the Lord, the Creator of beings, who was armed with a mace and a sword, shot volleys of arrows at Mālī. Those arrows, bright as a diamond and shining like lightning, reaching Mālī's body, drank his blood even as the Nāgas (huge serpents) drank nectar.

मालिनं विमुखं कृत्वा शङ्खचक्रगदाधरः ॥ ३६ ॥
मालिमौलिं ध्वजं चापं वाजिनश्चाप्यपातयत् । विरथस्तु गदां गृह्य मालि नक्तंचरोत्तमः ॥ ३७ ॥
आपुप्लुवे गदापाणिर्गिर्यग्रादिव केसरी । गदया गरुडेशानमीशानमिव चान्तकः ॥ ३८ ॥

the discus, some had their breasts pulverized by the club, some had their necks rent by the ploughshare, some had their heads broken by the pestle, some had gashes by the sword, and others were injured by arrows. (48-49) By means of sharp arrows shot from his bow like so many strokes of lightning, Nārāyaṇa tore the Rākṣasas with their hair dishevelled and tossed about, even a lightning-bearing huge cloud would disperse mountains with strokes of lightning. (50) With their parasols broken, their weapons slipping (from their hands), their plain costumes rendered threadbare by arrows, their entrails ripped open and their eyes restless through fear, that army stood completely distracted. (51) The cries as well as the stampede of the Rākṣasas utterly routed by Lord Viṣṇu (who appeared as a man-lion of yore) with those of their elephants followed all at once like those of elephants chased by a lion. (52)

ते वार्यमाणा हरिबाणजालैः स्वबाणजालानि समुत्सृजन्तः ।
धावन्ति नक्तंचरकालमेघा वायुप्रणुन्ना इव कालमेघाः ॥ ५३ ॥
चक्रप्रहारैर्विनिकृत्तशीर्षाः संचूर्णिताङ्गाश्च गदाप्रहारैः ।
असिप्रहारैर्द्विविधा विभिन्नाः पतन्ति शैला इव राक्षसेन्द्राः ॥ ५४ ॥
विलम्बमानैर्मणिहारकुण्डलैर्निशाचरैर्नीलबलाहकोपमैः ।
निपात्यमानैर्ददृशे निरन्तरं निपात्यमानैरिव नीलपर्वतैः ॥ ५५ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे सप्तमः सर्गः ॥ ७ ॥

"Being covered by the volleys of arrows shot by Śrī Hari, and dropping their own arrows, in large numbers, those clouds in the form of Rākṣasa, sped like sombre clouds driven by the wind. (53) With their heads cut off by the strokes of the discus, their limbs pounded by blows of the club, and cut into two by the strokes of the sword, the Rākṣasa chieftains fell like mountains (struck by the thunderbolt). (54) With the Rākṣasas, resembling black clouds, being thrown to the ground with their pendent necklaces and ear-rings of gold, the earth looked fully covered as though with blue mountains dashed to the ground. (55)

Thus ends Canto Seven in the Uttara-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टमः सर्गः

Canto VIII

Mālyavān's fight and his defeat; retreat of Sumālī and other Rākṣasas into the nether world

हन्यमाने बले तस्मिन् पद्मनाभेन पृष्ठतः । माल्यवान् संनिवृत्तोऽथ वेलामेत्य इवार्णवः ॥ १ ॥
संरक्तनयनः कोपाच्चलन्मौलिर्निशाचरः । पद्मनाभमिदं प्राह वचनं पुरुषोत्तमम् ॥ २ ॥
नारायण न जानीषे क्षात्रधर्मं पुरातनम् । अयुद्धमनसो भीतानस्मान् हंसि यथेतरः ॥ ३ ॥
पराङ्मुखवधं पापं यः करोति सुरेश्वर । स हन्ता न गतः स्वर्गं लभते पुण्यकर्मणाम् ॥ ४ ॥
युद्धश्रद्धाथवा तेऽस्ति शङ्खचक्रगदाधर । अहं स्थितोऽस्मि पश्यामि बलं दर्शय यत् तव ॥ ५ ॥
माल्यवन्तं स्थितं दृष्ट्वा माल्यवन्तमिवाचलम् । उवाच राक्षसेन्द्रं तं देवराजानुजो बली ॥ ६ ॥

(13) With his armour broken to pieces by the Śakti, Mālyavān fell into a deep swoon; pulling himself up, however, he stood unshakable like a mountain. (14) Then he violently struck Śrī Hari in the centre of the chest with a pike made of iron and covered with many spikes. (15) Likewise, striking the younger brother of Indra with his fist, the Rākṣasa, keen on fighting, then withdrew to a bow's length. (16) A loud cry of 'Bravo, Bravo!' then arose in the skies. Having struck Viṣṇu, the Rākṣasa struck Garuḍa also. (17) Provoked to anger, Garuḍa thereupon drove off the Rākṣasa with the blast (arising from the flapping) of his wings even as a strong wind would disperse a heap of dried leaves. (18) Seeing his elder brother driven off by the blast arising from the wings of Garuḍa, Sumālī made for Laṅkā, accompanied by his forces. (19) Blown away by the wind arising from the wings (of Garuḍa), and covered with shame, the Rākṣasa, Mālyavān too, fled to Laṅkā, joined by his forces. (20)

एवं ते राक्षसा राम हरिणा कमलेक्षण। बहुशः संयुगे भग्ना हतप्रवरनायकाः॥ २१॥
अशक्नुवन्तस्ते विष्णुं प्रतियोद्धुं बलार्दिताः। त्यक्त्वा लङ्कां गता वस्तुं पातालं सहपत्नयः॥ २२॥
सुमालिनं समासाद्य राक्षसं रघुसत्तम। स्थिताः प्रख्यातवीर्यास्ते वंशे सालकटङ्कटे॥ २३॥
ये त्वया निहतास्ते तु पौलस्त्या नाम राक्षसाः।
सुमाली माल्यवान् माली ये च तेषां पुरःसराः। सर्व एते महाभागा रावणाद् बलवत्तराः॥ २४॥
न चान्यो राक्षसान् हन्ता सुरारीन् देवकण्टकान्। ऋते नारायणं देवं शङ्खचक्रगदाधरम्॥ २५॥
भवान् नारायणो देवश्चतुर्बाहुः सनातनः। राक्षसान् हन्तुमुत्पन्नो ह्यजय्यः प्रभुरव्ययः॥ २६॥
नष्टधर्मव्यवस्थानां काले काले प्रजाकरः। उत्पद्यते दस्युवधे शरणागतवत्सलः॥ २७॥

"O lotus-eyed Rāma, in this manner those Rākṣasas were repeatedly worsted in battle by Śrī Hari and their foremost leaders were killed. (21) Tormented by His might, the Rākṣasas, being unable to fight Viṣṇu in return, left Laṅkā and went to the nether world with their wives to reside there. (22) Those warriors well-known for their bravery, lived there under the protection of Sumālī who was born in the line of Sālakaṭaṅkaṭā. (23) Sumālī, Mālyavān and Mālī and those who marched at their head, were all highly blessed and stronger than Rāvaṇa, while the other Rākṣasas who were killed by You, came in the line of Pulastya, O jewel among the Raghus! (24) None other than Lord Nārāyaṇa, the bearer of the conch, the discus and the club, could have killed the Rākṣasas, the enemies and the tormentors of gods. (25) You are indeed Lord Nārāyaṇa, the four-armed, the ancient one, You are the invincible and imperishable Lord! You were born to destroy the Rākṣasas. (26) You, the creator, who are fond of those who have taken refuge in You, appear from time to time to destroy the barbarians (Dasyus) who violate all the bounds of dharma. (27)

एषा मया तव नराधिप राक्षसानामुत्पत्तिरद्य कथिता सकला यथावत्।
भूयो निबोध रघुसत्तम रावणस्य जन्मप्रभावमतुलं ससुतस्य सर्वम्॥ २८॥

"O king, I have thus related in detail to you today all about the origin of the Rākṣasas. Learn from me further, O jewel among the Raghus, the origin of Rāvaṇa and his son, as also all about their immeasurable powers. (28)

चिरात् सुमाली व्यचरद् रसातलं स राक्षसो विष्णुभयार्दितस्तदा।
पुत्रैश्च पौत्रैश्च समन्वितो बली ततस्तु लङ्कामवसद् धनेश्वरः॥ २९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे अष्टमः सर्गः॥ ८॥

endowed with all good qualities and almost the same as Lakṣmī. (8) To be the father of an unmarried girl is a source of anxiety to all who care for their honour, for they do not know who will accept their daughter, O child ! (9) An unmarried girl ever exposes to risk the reputation of three families, the family of her mother, of her father and that to which she is gifted. (10) Hence, O daughter, you had better choose yourself and accept as your husband the excellent sage Viśravā, the best of sages, born in the family of Prajāpati (Brahmā) and the son of Pulastya. (11) O daughter, sons will be born to you equal to the lord of riches, whose lustre is like that of the sun about this there is no doubt' (12) Hearing these words, that girl, out of respect for her father, went to the spot where Viśravā was doing Tapas and stood there. (13)

एतस्मिन्नन्तरे राम पुलस्त्यतनयो द्विजः। अग्निहोत्रमुपातिष्ठच्चतुर्थ इव पावकः ॥ १४ ॥
अविचिन्त्य तु तां वेलां दारुणां पितृगौरवात् । उपसृत्याग्रतस्तस्य चरणाधोमुखी स्थिता ॥ १५ ॥
विलिखन्ती मुहुर्भूमिमङ्गुष्ठाग्रेण भामिनी । स तु तां वीक्ष्य सुश्रोणीं पूर्णचन्द्रनिभाननाम् ॥ १६ ॥
अब्रवीत् परमोदारो दीप्यमानां स्वतेजसा । भद्रे कस्यासि दुहिता कुतो वा त्वमिहागता ॥ १७ ॥
किं कार्यं कस्य वा हेतोस्तत्त्वतो ब्रूहि शोभने ॥ १८ ॥

"In the meantime, O Rāma, that Brahman, the son of Pulastya, resembling a fourth fire, was performing Agnihotra (sacrificial feeding of fire). (14) Not realizing that the time was inauspicious, out of respect for her father's words, the young girl went near him and stood in front of him with her face bent downwards and eyes fixed on her feet and repeatedly scratching the ground with the tip of her great toe Seeing that girl of shapely limbs, whose face resembled the full moon and who was brilliant with her own lustre, that supremely magnanimous sage said 'Blessed girl, whose daughter are you, wherefrom and with what motive have you come here and what is your purpose ? Tell me the truth, O beautiful one !' (15–18)

एवमुक्ता तु सा कन्या कृताञ्जलिरथाब्रवीत् । आत्मप्रभावेण मुने ज्ञातुमर्हसि मे मतम् ॥ १९ ॥
किं तु मां विद्धि ब्रह्मर्षे शासनात् पितुरागताम् । कैकसी नाम नाम्नाहं शेषं त्वं ज्ञातुमर्हसि ॥ २० ॥
स तु गत्वा मुनिर्ध्यानं वाक्यमेतदुवाच ह । विज्ञातं ते मया भद्रे कारणं यन्मनोगतम् ॥ २१ ॥
सुताभिलाषो मत्तस्ते मत्तमातङ्गगामिनि । दारुणायां तु वेलायां यस्मात् त्वं मामुपस्थिता ॥ २२ ॥
शृणु तस्मात् सुतान् भद्रे यादृशाञ्जनयिष्यसि । दारुणान् दारुणाकारान् दारुणाभिजनप्रियान् ॥ २३ ॥
प्रसविष्यसि सुश्रोणि राक्षसान् क्रूरकर्मणः ।

"Addressed thus, that girl forthwith said with folded hands—'O sage, you should read my mind by your spiritual insight (19) O Brahmarṣi, I am Kaikasī by name, know me to have come at the behest of my father, the rest you should comprehend for yourself' (20) The sage went into meditation and said. 'O auspicious one, I have divined the intention in your mind (21) O lady, whose gait is like that of an elephant in rut, you are eager to have sons by me. But since you have approached me at an inauspicious time, know, therefore, the kind of sons you will give birth to, they will be cruel-minded, fierce-looking and fond of people equally cruel. O lady of shapely limbs, you will bring forth Rakṣasas, given to cruel deeds.'

सा तु तद्वचनं श्रुत्वा प्रणिपत्याब्रवीद् वचः ॥ २४ ॥
भगवन्नेदृशान् पुत्रांस्त्वत्तोऽहं ब्रह्मवादिनः । नेच्छामि सुदुराचारान् प्रसादं कर्तुमर्हसि ॥ २५ ॥

अथ वैश्रवणो देवस्तत्र कालेन केनचित् । आगतः पितरं द्रष्टुं पुष्पकेण धनेश्वरः ॥ ४० ॥
तं दृष्ट्वा कैकसी तत्र ज्वलन्तमिव तेजसा । आगम्य राक्षसी तत्र दशग्रीवमुवाच ह ॥ ४१ ॥
पुत्र वैश्रवणं पश्य भ्रातरं तेजसा वृतम् । भ्रातृभावे समे चापि पश्यात्मानं त्वमीदृशम् ॥ ४२ ॥
दशग्रीव तथा यत्नं कुरुष्वामितविक्रम । यथा त्वमपि मे पुत्र भवेर्वैश्रवणोपमः ॥ ४३ ॥
मातुस्तद् वचनं श्रुत्वा दशग्रीवः प्रतापवान् । अमर्षमतुलं लेभे प्रतिज्ञां चाकरोत् तदा ॥ ४४ ॥
सत्यं ते प्रतिजानामि भ्रातृतुल्योऽधिकोऽपि वा । भविष्याम्योजसा चैव संतापं त्यज हृद्गतम् ॥ ४५ ॥
ततः क्रोधेन तेनैव दशग्रीवः सहानुजः । चिकीर्षुर्दुष्करं कर्म तपसे धृतमानसः ॥ ४६ ॥
प्राप्स्यामि तपसा काममिति कृत्वाध्यवस्य च । आगच्छदात्मसिद्ध्यर्थं गोकर्णस्याश्रमं शुभम् ॥ ४७ ॥

स राक्षसस्तत्र सहानुजस्तदा तपश्चचारातुलमुग्रविक्रमः ।
अतोषयच्चापि पितामहं विभुं ददौ स तुष्टश्च वराञ्जयावहान् ॥ ४८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे नवमः सर्गः ॥ ९ ॥

"Now after some time god Kubera (son of Viśravā), the lord of riches, came in his aerial car to see his father. (40) On seeing him, blazing as it were with lustre, the ogress, Kaikasī came up there and said to Daśagrīva — (41) 'Son, look at your (half-) brother, Vaiśravaṇa, full of lustre, look upon yourself, who are so poor, though equal to him as a brother (42) Make every effort so that you too become like him, O Daśagrīva! you have limitless prowess, my son' (43) Hearing these words of his mother, the valiant Daśagrīva became immeasurably envious and took the following vow —(44) 'I swear to you truly, I will rise equal to Vaiśravaṇa and even excel him in respect of power, give up grieving in your heart.' (45) Then in a fit of spleen, Daśagrīva, having set his mind on performing Tapas, and *seeking to accomplish a difficult task*, came to the holy Āśrama at Gokarṇa for achieving success determined to gain his ends by practising austerities with his younger brothers. (46-47) That Rākṣasa of terrible prowess, in the company of his younger brothers, practised unsurpassed Tapas in that place thereby he pleased the all-powerful Brahmā who, in the plenitude of his pleasure, granted boons which would bring victory. (48)

Thus ends Canto Nine in the Uttara-Kāṇḍa of the Glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic

दशमः सर्गः

Canto X

Ravaṇa and his younger brothers perform Tapas and obtained boons.

अथाब्रवीन्मुनिं रामः कथं ते भ्रातरो वने । कीदृशं तु तदा ब्रह्मंस्तपस्तेपुर्महाबलाः ॥ १ ॥
अगस्त्यस्त्वब्रवीत्तत्र रामं सुप्रीतमानसम् । तांस्तान् धर्मविधींस्तत्र भ्रातरस्ते समाविशन् ॥ २ ॥
कुम्भकर्णस्ततो यत्तो नित्यं धर्मपथे स्थितः । तताप ग्रीष्मकाले तु पञ्चाग्नीन् परितः स्थितः ॥ ३ ॥
मेघाम्बुसिक्तो वर्षासु वीरासनमसेवत । नित्यं च शिशिरे काले जलमध्यप्रतिश्रयः ॥ ४ ॥
एवं वर्षसहस्राणि दश तस्यापचक्रमुः । धर्मे प्रयतमानस्य सत्पथे निष्ठितस्य च ॥ ५ ॥

desire, you become the speech in mouth of the chief of ogres mbhakarṇa)' Saying 'Be it so', ntered the mouth of Kumbhakarṇa. the Prajāpati said (to the latter) — 'O mighty-armed Kumbhakarṇa, ask oon of your choice' Hearing these s, Kumbhakarṇa said as follows —) 'O god of gods, I desire to for many years.' Having said 'Be it so', Brahmā left with the gods. (45) Goddess Saraswatī also left the Rākṣasa. When the gods along with Brahmā had ascended to the heavens, and Saraswatī had left him, the evil-minded Kumbhakarṇa came to himself and thought sorrowfully — (46-47) 'How did words like these come out of my lips ? I think I have been deceived by the gods who came at that time (48)

वं लब्धवराः सर्वे भ्रातरो दीप्ततेजसः । श्लेष्मातकवनं गत्वा तत्र ते न्यवसन् सुखम् ॥ ४९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे दशमः सर्गः ॥ १० ॥

The brothers of shining lustre, having ned boons in this manner, went to a forest of Śleṣmātaka trees (Cordia myxor) and lived there happily. (49)

Thus ends Canto Ten in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकादशः सर्गः

Canto XI

uberа listens to the ultimatum of Rāvaṇa, leaves Laṅkā at the command of his father and proceeds to Kailāsa to live there. The Rākṣasas occupy Laṅkā and Rāvaṇa is installed as its ruler.

सुमाली वरलब्धांस्तु ज्ञात्वा चैतान् निशाचरान् । उदतिष्ठद् भयं त्यक्त्वा सानुगः स रसातलात् ॥ १ ॥
मारीचश्च प्रहस्तश्च विरूपाक्षो महोदरः । उदतिष्ठन् सुसंरब्धाः सचिवास्तस्य रक्षसः ॥ २ ॥
सुमाली सचिवैः सार्धं वृतो राक्षसपुंगवैः । अभिगम्य दशग्रीवं परिष्वज्येदमब्रवीत् ॥ ३ ॥
दिष्ट्या ते वत्स सम्प्राप्तश्चिन्तितोऽयं मनोरथः । यस्त्वं त्रिभुवनश्रेष्ठाल्लब्धवान् वरमुत्तमम् ॥ ४ ॥
यत्कृते च वयं लङ्कां त्यक्त्वा याता रसातलम् । तद्गतं नो महाबाहो महद् विष्णुकृतं भयम् ॥ ५ ॥
असकृत् तद्भयाद् भग्नाः परित्यज्य स्वमालयम् । विद्रुताः सहिताः सर्वे प्रविष्टाः स्म रसातलम् ॥ ६ ॥
अस्मदीया च लङ्केयं नगरी राक्षसोषिता । निवेशिता तव भ्रात्रा धनाध्यक्षेण धीमता ॥ ७ ॥
यदि नामात्र शक्यं स्यात् साम्ना दानेन वानघ । तरसा वा महाबाहो प्रत्यानेतुं कृतं भवेत् ॥ ८ ॥
त्वं च लङ्केश्वरस्तात भविष्यसि न संशयः । त्वया राक्षसवंशोऽयं निमग्नोऽपि समुद्धृतः ॥ ९ ॥
सर्वेषां नः प्रभुश्चैव भविष्यसि महाबल । अथाब्रवीद् दशग्रीवो मातामहमुपस्थितम् ॥ १० ॥
वित्तेशो गुरुरस्माकं नार्हसे वक्तुमीदृशम् ।

"Again, coming to know that the oresaid Rākṣasas had obtained boons from Brahmā) Sumālī, shedding his r, rose up from the nether world with followers (1) Mārīca and Prahasta, rūpākṣa and Mahodara the ministers of that Rākṣasa, also rose up with great fury (2) Sumālī accompanied by his ministers and surrounded by other Rākṣasa chieftains came to Daśagrīva and embracing him said as follows — (3) 'Child, ance) you have secured from the great

इयं लङ्का पुरी राजन् राक्षसानां महात्मनाम् । त्वया निवेशिता सौम्य नैतद् युक्तं तवानघ ॥ २४ ॥
तद् भवान् यदि नो ह्यद्य दद्यादतुलविक्रम । कृता भवेन्मम प्रीतिर्धर्मश्चैवानुपालितः ॥ २५ ॥

"Having been addressed thus, Daśagrīva, pleased at heart, thought for a while and then said, 'All right' (20) With the same joy, the valiant Daśagrīva went to the forest the very day accompanied by the Rākṣasas. (21) Stationed on Mount Trikūṭa, Daśagrīva, the Rākṣasa, sent Prahasta, skilled in the art of expression, as a messenger, saying —(22) 'O Prahasta, go quickly and convey to the lord of riches, the foremost of ogres, these words, as coming from me, in a polite manner —(23) This city of Laṅkā, O king, which belonged to the mighty Rākṣasas, has been occupied by you, O gentle and sinless one, this is not proper for you (24) If you, O hero of peerless strength, could give it back to us now, you will at once have pleased me and done the right thing' (25)

स तु गत्वा पुरीं लङ्कां धनदेन सुरक्षिताम् । अब्रवीत् परमोदारं वित्तपालमिदं वचः ॥ २६ ॥
प्रेषितोऽहं तव भ्रात्रा दशग्रीवेण सुव्रत । त्वत्समीपं महाबाहो सर्वशस्त्रभृतां वर ॥ २७ ॥
तच्छ्रूयतां महाप्राज्ञ सर्वशास्त्रविशारद । वचनं मम वित्तेश यद् ब्रवीति दशाननः ॥ २८ ॥
इयं किल पुरी रम्या सुमालिप्रमुखैः पुरा । भुक्तपूर्वा विशालाक्ष राक्षसैर्भीमविक्रमैः ॥ २९ ॥
तेन विज्ञाप्यते सोऽद्य साम्प्रतं विश्रवात्मज । तदेषा दीयतां तात याचतस्तस्य सामतः ॥ ३० ॥

duty there' (47-48) Told thus Prahasta, Rāvaṇa of great strength red Laṅkā along with his brothers, es and other followers. (49) That my of the gods stepped into Laṅkā,— se main streets were well laid out, which had been evacuated by the god ches—just as Indra ascended heaven. (50) Consecrated by the Rākṣasas as its ruler, Daśagrīva peopled that city. It was soon filled to capacity with Rākṣasas, dark as clouds. (51) Out of respect for his father's word, Kubera built on the hill, white as the moon, a city adorned with well-decorated mansions even as Indra laid out Amarāvatī in heaven. (52)

Thus ends Canto Eleven in the Uttara-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic

---

द्वादशः सर्गः

Canto XII

The marriage of Śūrpaṇakhā, of Rāvaṇa and his brothers and the birth of Meghanāda

राक्षसेन्द्रोऽभिषिक्तस्तु भ्रातृभिः सहितस्तदा । ततः प्रदानं राक्षस्या भगिन्याः समचिन्तयत् ॥ १ ॥
स्वसारं कालकेयाय दानवेन्द्राय राक्षसीम् । ददौ शूर्पणखां नाम विद्युज्जिह्वाय राक्षसः ॥ २ ॥
अथ दत्त्वा स्वयं रक्षो मृगयामटते स्म तत् । तत्रापश्यत् ततो राम मयं नाम दितेः सुतम् ॥ ३ ॥
कन्यासहायं तं दृष्ट्वा दशग्रीवो निशाचरः । अपृच्छत् को भवानेको निर्मनुष्यमृगे वने ॥ ४ ॥
अनया मृगशावाक्ष्या किमर्थं सह तिष्ठसि । मयस्तदाब्रवीद् राम पृच्छन्तं तं निशाचरम् ॥ ५ ॥
श्रूयतां सर्वमाख्यास्ये यथावृत्तमिदं तव । हेमा नामाप्सरास्तात श्रुतपूर्वा यदि त्वया ॥ ६ ॥
दैवतैर्मम सा दत्ता पौलोमीव शतक्रतोः । तस्यां सक्तमना ह्यासं दशवर्षशतान्यहम् ॥ ७ ॥
सा च दैवतकार्येण गता वर्षाश्चतुर्दश । तस्याः कृते च हेमायाः सर्वं हेममयं पुरम् ॥ ८ ॥
वज्रवैदूर्यचित्रं च मायया निर्मितं मया । तत्राहमरतिं दीनस्तया हीनः सुदुःखितः ॥ ९ ॥
तस्मात् पुराद् दुहितरं गृहीत्वा वनमागतः । इयं ममात्मजा राजंस्तस्याः कुक्षौ विवर्धिता ॥ १० ॥
भर्तारमनया सार्धमस्याः प्राप्तोऽस्मि मार्गितुम् । कन्यापितृत्वं दुःखं हि सर्वेषां मानकाङ्क्षिणाम् ॥ ११ ॥
कन्या हि द्वे कुले नित्यं संशये स्थाप्य तिष्ठति । पुत्रद्वयं ममाप्यस्यां भार्यायां सम्बभूव ह ॥ १२ ॥
मायावी प्रथमस्तात दुन्दुभिस्तदनन्तरः । एवं ते सर्वमाख्यातं याथातथ्येन पृच्छतः ॥ १३ ॥
त्वामिदानीं कथं तात जानीयां को भवानिति ।

"After his consecration (as the ruler Laṅkā), Rāvaṇa took counsel with brothers regarding the marriage of his ter, a Rākṣasī. (1) The Rākṣasa gave ay his sister, the ogress Śūrpaṇakhā marriage) to Vidyujjihva, chief of the navas and son of Kālakā. (2) After ing her away, the Rākṣasa went about nting (in the forest) and saw re, O Rāma, Maya, son of Diti. (3) eing him accompanied by his daughter, Daśagrīva, the Rākṣasa, inquired (of him)—'Who are you and why do you stay in this forest, devoid of human beings and animals, in the company of this girl whose eyes resemble a doe's ?' O Rāma, Maya then replied to the inquisitive Rākṣasa (4-5) 'I will narrate all (the events) as they took place. Please listen. There was an Apsarā by name Hemā. You might have heard of her. (6) Just as Paulomī (the daughter of Pulomā) was given (in marriage) to Indra even so Hemā was

Rāvana decided upon the grand-daughter (daughter's daughter) of Bali (son of Virochana), Vajrajwālā by name, as the wife of Kumbhakarna Vibhīṣaṇa obtained as his wife, Saramā, daughter of the noble Gandharva king, Śailūṣa, who knew what is right She was born on the brink of the Mānasa lake. (20–25)

सरस्तदा मानसं तु ववृधे जलदागमे । माता तु तस्याः कन्यायाः स्नेहेनाक्रन्दितं वचः ॥ २६ ॥
सरो मा वर्धतेत्युक्तं ततः सा सरमाभवत् । एवं ते कृतदारा वै रेमिरे तत्र राक्षसाः ॥ २७ ॥
स्वां स्वां भार्यामुपादाय गन्धर्वा इव नन्दने । ततो मन्दोदरी पुत्रं मेघनादमजीजनत् ॥ २८ ॥
स एष इन्द्रजिन्नाम युष्माभिरभिधीयते । जातमात्रेण हि पुरा तेन रावणसूनुना ॥ २९ ॥
रुदता सुमहान् मुक्तो नादो जलधरोपमः । जडीकृता च सा लङ्का तस्य नादेन राघव ॥ ३० ॥
पिता तस्याकरोन्नाम मेघनाद इति स्वयम् । सोऽवर्धत तदा राम रावणान्तःपुरे शुभे ॥ ३१ ॥
रक्ष्यमाणो वरस्त्रीभिश्छन्नः काष्ठैरिवानलः । मातापित्रोर्महाहर्षं जनयन् रावणात्मजः ॥ ३२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे द्वादशः सर्गः ॥ १२ ॥

The Mānasa lake was then swelling due to the monsoon. 'O lake, do not overflow', (सरो मा वर्धत) cried the mother of that child out of affection Hence her child came to be known as Saramā Having thus married, the (three) Rākṣasas spent a pleasant time there each in the company of his wife, even as the Gandharvas did in the Nandana grove (the pleasure-garden of Indra) Then Mandodarī gave birth to her son, Meghanāda. (26–28) He is the same who is called Indrajit by all of you Crying as soon as he was born, this son of Rāvana made a great noise resembling the rumbling of clouds Lankā was stunned by his roar O Rāghava ' (29-30) Hence his father himself named him Meghanāda Causing great delight to his mother and father, and being well taken care of by excellent women, that son of Rāvana grew up in the beautiful gynaeceum of Rāvana, O Rāma, like fire concealed under pieces of wood (31-33)

Thus ends Canto Twelve in the Uttara Kāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic

त्रयोदशः सर्गः

Canto XIII

Kumbhakarṇa goes to sleep in the mansion built at the command of Rāvaṇa; Rāvaṇa's transgressions; Kubera sends a messenger to pull him up; the messenger is put to death by the enraged Rāvaṇa.

अथ लोकेश्वरोत्सृष्टा तत्र कालेन केनचित् । निद्रा समभवत् तीव्रा कुम्भकर्णस्य रूपिणी ॥ १ ॥
ततो भ्रातरमासीनं कुम्भकर्णोऽब्रवीद् वचः । निद्रा मां बाधते राजन् कारयस्व ममालयम् ॥ २ ॥
विनियुक्तास्ततो राज्ञा शिल्पिनो विश्वकर्मवत् । विस्तीर्णं योजनं स्निग्धं ततो द्विगुणमायतम् ॥ ३ ॥
दर्शनीयं निराबाधं कुम्भकर्णस्य चक्रिरे । स्फाटिकैः काञ्चनैश्चित्रैः स्तम्भैः सर्वत्र शोभितम् ॥ ४ ॥
वैदूर्यकृतसोपानं किङ्किणीजालकं तथा । दन्ततोरणविन्यस्तं वज्रस्फटिकवेदिकम् ॥ ५ ॥
मनोहरं सर्वसुखं कारयामास राक्षसः । सर्वत्र सुखदं दिव्यं मेरोः पुण्यां गुहामिव ॥ ६ ॥

e thunderbolt (of Indra). (10) oming to know of the misdeeds of aśagrīva, and bearing in mind the onduct befitting his family, Vaiśravaṇa, ho knew what is right, sent a messenger Laṅkā to show his brotherly love and pecially to promote the good of Rāvaṇa. 11-12) Reaching the city of Laṅkā, he the messenger) went up to Vibhīṣaṇa, ho welcomed him according to the rules f propriety, made inquiries regarding his isit, the king (Kubera) and his kinsfolk, sked him the reason for his coming nd then showed him Daśānana who was itting in the assembly (13-14) Seeing the ing there, effulgent in his own lustre, he reeted him in the words 'Be victorious !' nd then stood silent (15) Then ddressing Daśagrīva, who was seated n an excellent couch overspread with eautiful beds, the messenger spoke he following words —(16) 'O king, I will tell you all that your brother as said. It is in keeping with ood conduct and the traditions of he family. (17) Quite enough of what you have done so long, establish ourself fully, if possible, in better ways. 18) I have seen the Nandana grove the pleasure-garden of Indra) laid waste by you. I have heard of the Ṛṣis who were killed by you. I have also) heard of the preparations of the gods against you. (19) O leader of the Rākṣasas, you have repeatedly disregarded me, still it is the duty of relations to save the youngsters even though they misbehave. (20) Having undertaken to observe in pursuance of dharma, a rather fierce vow, I (once) went to the slopes of the Himalayas with my mind and senses fully under control (21) There I happened to see the almighty Lord (Śiva) in the company of Umā Rudrāṇī (the consort of Rudra) stood there in her incomparable charm By chance I cast my left eye on the Devī my object, O monarch, was just to know who she was and nothing else (22-23) My left eye got scorched, while the other assumed a grey colour as though soiled by dust, through the supernatural powers of the Devī (24) Then I went to another spacious plateau of the Himalayas and observed silently the great vow for eight hundred years. (25) When I had completed the observance of that vow, the great Lord Śiva appeared there and, pleased at heart, addressed the following words to me — (26) O Suvrata (one who has successfully observed a vow) and Dharmajña (one who knows dharma), I am pleased with the Tapas that you have just performed. This was first observed by me and again by you, O lord of riches ! (27)

तृतीयः पुरुषो नास्ति यश्चरेद् व्रतमीदृशम् । व्रतं सुदुष्करं ह्येतन्मयैवोत्पादितं पुरा ॥ २८ ॥
तत्सखित्वं मया सौम्य रोचयस्व धनेश्वर । तपसा निर्जितश्चैव सखा भव ममानघ ॥ २९ ॥
देव्या दग्धं प्रभावेण यच्च सव्यं तवेक्षणम् । पैङ्गल्यं यदवाप्तं हि देव्या रूपनिरीक्षणात् ॥ ३० ॥
एकाक्षिपिङ्गलीत्येव नाम स्थास्यति शाश्वतम् । एवं तेन सखित्वं च प्राप्यानुज्ञां च शंकरात् ॥ ३१ ॥
आगतेन मया चैव श्रुतस्ते पापनिश्चयः । तदधर्मिष्ठसंयोगान्निवर्त कुलदूषणात् ॥ ३२ ॥
चिन्त्यते हि वधोपायः सर्षिसङ्घैः सुरैस्तव । एवमुक्तो दशग्रीवः कोपसंरक्तलोचनः ॥ ३३ ॥
हस्तान् हस्तेन निष्पिष्य दन्तान्निष्पिष्य चाब्रवीत् । विज्ञातं ते मया दूत वाक्यं यत्त्वं प्रभाषसे ॥ ३४ ॥
नैव त्वमसि नैवासौ भ्राता येनाभिचोदितः । हितं नैव ममैवैष ब्रवीति धनरक्षकः ॥ ३५ ॥
महेश्वरसखित्वं तु मूढः श्रावयते किल । नैवेदं क्षमणीयं मे यदेतद् भाषितं त्वया ॥ ३६ ॥
यदेतावन्मया कालं दूत तस्य तु मर्षितम् । न हन्तव्यो गुरुर्ज्येष्ठो ममायमिति मन्यते ॥ ३७ ॥
तस्य त्विदानीं श्रुत्वा मे वाक्यमेषा कृता मतिः । त्रींल्लोकानपि जेष्यामि बाहुवीर्यमुपाश्रितः ॥ ३८ ॥
एतन्मुहूर्तमेवाहं तस्यैकस्य तु वै कृते । चतुरो लोकपालांस्तान् नयिष्यामि यमक्षयम् ॥ ३९ ॥

Accompanied and surrounded by his six ministers—Mahodara and Prahasta, Māricha, Śuka, Sārana and the hero Dhūmrākṣa, who ever thirsted for battle, the glorious Rāvana, who was always proud of his might, set out as if to consume the worlds with his anger. (1-2) Marching across cities, rivers, hills, forests and groves, he reached Mount Kailasa in an hour or so (3)

संनिविष्टं गिरौ तस्मिन् राक्षसेन्द्रं निशम्य तु । युद्धेप्सुं तं कृतोत्साहं दुरात्मानं समन्त्रिणम् ॥ ४ ॥
यक्षा न शेकुः संस्थातुं प्रमुखे तस्य रक्षसः । राज्ञो भ्रातेति विज्ञाय गता यत्र धनेश्वरः ॥ ५ ॥
ते गत्वा सर्वमाचख्युर्भ्रातुस्तस्य चिकीर्षितम् । अनुज्ञाता ययुर्हृष्टा युद्धाय धनदेन ते ॥ ६ ॥
ततो बलानां संक्षोभो व्यवर्धत इवोदधेः । तस्य नैर्ऋतराजस्य शैलं संचालयन्निव ॥ ७ ॥
ततो युद्धं समभवद् यक्षराक्षससंकुलम् । व्यथिताश्चाभवंस्तत्र सचिवा राक्षसस्य ते ॥ ८ ॥

Hearing of the wicked king of the Rākṣasas encamped on the mountain with his ministers, eager for battle and active, the Yakṣas were unable to make a stand against the ogre, knowing that he was a brother of the lord of wealth, they sought the abode of the latter. (4-5) Going to him, they told him all about the intentions of his brother Permitted by the lord of wealth, they set out joyously to give battle (6) Then there arose an excitement in the forces of the king of the Nairṛtas It was like the agitation of the sea and it seemed to shake the hill (7) Between the Yakṣas and the Rākṣasas then started a thick fight in which the said ministers of the Rākṣasa felt alarmed (8)

स दृष्ट्वा तादृशं सैन्यं दशग्रीवो निशाचरः । हर्षनादान् बहून् कृत्वा स क्रोधादभ्यधावत ॥ ९ ॥
ये तु ते राक्षसेन्द्रस्य सचिवा घोरविक्रमाः । तेषां सहस्रमेकैको यक्षाणां समयोधयत् ॥ १० ॥
ततो गदाभिर्मुसलैरसिभिः शक्तितोमरैः । हन्यमानो दशग्रीवस्तत्सैन्यं समगाहत ॥ ११ ॥
स निरुच्छ्वासवत् तत्र वध्यमानो दशाननः । वर्षद्भिरिव जीमूतैर्धाराभिरवरुध्यत ॥ १२ ॥

Seeing his army in that plight, the Rākṣasa, Daśagrīva, rushed out in anger raising many shouts of encouragement. (9) The ministers of the king of the Rākṣasas were terribly valiant Each one of them for his part fought with a thousand Yakṣas (10) Under an attack of clubs, pestles, swords, javelins and iron clubs, Rāvana entered the enemy's army. (11) Being struck with volleys of arrows by the Yakṣas as though with torrents of raining clouds, Daśānana was held up and was unable even to breathe as it were (12)

न चकार व्यथां चैव यक्षशस्त्रैः समाहतः । महीधर इवाम्भोदैर्धाराशतसमुक्षितः ॥ १३ ॥
स महात्मा समुद्यम्य कालदण्डोपमां गदाम् । प्रविवेश ततः सैन्यं नयन् यक्षान् यमक्षयम् ॥ १४ ॥
स कक्षमिव विस्तीर्णं शुष्केन्धनमिवाकुलम् । वातेनाग्निरिवादीप्तो यक्षसैन्यं ददाह तत् ॥ १५ ॥

Just as a mountain is not shaken even though drenched by clouds with hundreds of torrents, even so he (Daśagrīva) did not feel tormented though wounded by the weapons shot by the Yakṣas. (13) Lifting up a club resembling the rod of Death (Kāladaṇḍa) the gigantic Daśagrīva thereupon entered the army, despatching the Yakṣas to the abode of Yama (14) Like a fire ablaze on account of the wind, he burnt the aforesaid army of the Yakṣas which was spread out as grass and concentrated like dried wood. (15)

ततः प्रदुद्रुवुः सर्वे दृष्ट्वा रक्षःपराक्रमम्।
ततो नदीर्गुहाश्चैव विविशुर्भयपीडिताः। त्यक्तप्रहरणाः श्रान्ता विवर्णवदनास्तदा॥ ३०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे चतुर्दशः सर्गः॥ १४॥

Bleeding profusely, Daśagrīva looked like a hill with streams of molten ochre flowing from it. (26-27) Though struck with the door-post resembling the crest of a hill, the hero (Daśagrīva) could not be slain, thanks to the boons granted to him by Brahmā (the self-born creator). (28) Struck back with the same door-post by him, the Yakṣa was seen no more, his body having been reduced to powder. (29) Seeing the might of the Rākṣasa, all began to run. Exhausted and pale, stricken with fear as they were, they threw away their weapons and entered the rivers or the caves. (30)

Thus ends Canto Fourteen in the Uttara Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic

---

पञ्चदशः सर्गः

Canto XV

Defeat of Maṇibhadra and Kubera; Rāvaṇa takes hold of the Puṣpaka.

ततस्तांल्लक्ष्य वित्रस्तान् यक्षेन्द्रांश्च सहस्रशः। धनाध्यक्षो महायक्षं माणिभद्रमथाब्रवीत्॥ १॥
रावणं जहि यक्षेन्द्र दुर्वृत्तं पापचेतसम्। शरणं भव वीराणां यक्षाणां युद्धशालिनाम्॥ २॥

Nay, seeing the said leaders of the Yakṣas fleeing in terror in their thousands, the lord of wealth thereupon said to Māṇibhadra, the great Yakṣa— (1) 'O leader of the Yakṣas, kill the wicked and evil-minded Rāvaṇa and become the refuge of the Yakṣa heroes shining in war.' (2)

एवमुक्तो महाबाहुर्माणिभद्रः सुदुर्जयः। वृतो यक्षसहस्रैस्तु चतुर्भिः समयोधयत्॥ ३॥
ते गदामुसलप्रासैः शक्तितोमरमुद्गरैः। अभिघ्नन्तस्तदा यक्षा राक्षसान् समुपाद्रवन्॥ ४॥
कुर्वन्तस्तुमुलं युद्धं चरन्तः श्येनवल्लघु। बाढं प्रयच्छ नेच्छामि दीयतामिति भाषिणः॥ ५॥

Spoken to thus, the mighty-armed Māṇibhadra, who was very hard to vanquish, commenced fighting, surrounded by four thousand Yakṣas for their part. (3) The Yakṣas, striking the Rākṣasas with clubs, pestles, spears, javelins, Tomaras (iron-clubs) and Mudgaras (wooden hammers), assailed them. (4) Fighting a fierce battle and moving swiftly like a hawk, they cried 'Let me fight. Let me have my weapon. I do not like to recoil.' (5)

ततो देवाः सगन्धर्वा ऋषयो ब्रह्मवादिनः। दृष्ट्वा तत् तुमुलं युद्धं परं विस्मयमागमन्॥ ६॥
यक्षाणां तु प्रहस्तेन सहस्रं निहतं रणे। महोदरेण चानिन्द्यं सहस्रमपरं हतम्॥ ७॥
क्रुद्धेन च तदा राजन् मारीचेन युयुत्सुना। निमेषान्तरमात्रेण द्वे सहस्रे निपातिते॥ ८॥
क्व च यक्षार्जवं युद्धं क्व च मायाबलाश्रयम्। रक्षसां पुरुषव्याघ्र तेन तेऽभ्यधिका युधि॥ ९॥

Seeing on the battle-field his brother (Rāvana) who had lost his sense of respect (for elders) by reason of the curse, that wise man tendered the following advice worthy of the House of Brahmā (the grandfather of the universe) –(17) "O fool, though being warned by me, you do not listen, you will, however, come to your senses later when, as a result of your misdeeds, you go to hell (18) The fool who, out of delusion, drinks poison and does not recognize it as such, will come to know the result of that action when he reaps its fruit. (19) The gods will not be pleased even with an act which is righteous (in your eyes). Deluded by that displeasure (of the gods) you have been led to this violence, yet you do not understand that (20) He who insults his mother, father, teacher and a Brahman will reap the consequence when he has fallen under the sway of Yama (the king of the departed). (21) The fool who does not practise austerities with his transient body will repent when he meets with his destiny after death (22) From virtue follow sovereignty, wealth and happiness; misery alone results from unrighteousness Hence to secure happiness one should practise virtue and abjure sin. (23) The fruit of sin is misery and it must be reaped by the sinner himself, hence a fool commits sin for his own destruction (24) Sense does not dawn on an evil-minded man of its own accord As he sows so he reaps. (25) People attain in this world prosperity, personality, strength, sons, wealth and valour as earned by their meritorious deeds. (26) Thus you will go to hell since your mind is disposed to evil I shall speak to you no more This is the rule laid down in regard to men of bad conduct" (27)

एवमुक्तास्ततस्तेन तस्यामात्याः समाहताः । मारीचप्रमुखाः सर्वे विमुखा विप्रदुद्रुवुः ॥ २८ ॥
ततस्तेन दशग्रीवो यक्षेन्द्रेण महात्मना । गदयाभिहतो मूर्ध्नि न च स्थानात् प्रकम्पितः ॥ २९ ॥
ततस्तौ राम निघ्नन्तौ तदान्योन्यं महामृधे । न विह्वलौ न च श्रान्तौ तावुभौ यक्षराक्षसौ ॥ ३० ॥
आग्नेयमस्त्रं तस्मै स मुमोच धनदस्तदा । राक्षसेन्द्रो वारुणेन तदस्त्रं प्रत्यवारयत् ॥ ३१ ॥

Admonished in such words and hit hard by Kubera, the ministers of Rāvana, headed by Mārīcha, thereupon lost their enthusiasm and fled (28) Then Rāvana was struck on the head by the noble leader of the Yakṣas with his club, but he did not budge from his position (29) The Yakṣa and the Rākṣasa thereafter exchanged blows in the course of the great conflict, but, O Rāma, neither of them felt afflicted or exhausted. (30) The lord of wealth then shot at Rāvana an Āgneyāstra (a missile presided over by the god of fire), which missile the king of the Rākṣasas countered with a Vāruṇāstra (a missile presided over by Varuṇa, the god of water) (31)

ततो मायां प्रविष्टोऽसौ राक्षसीं राक्षसेश्वरः । रूपाणां शतसाहस्रं विनाशाय चकार च ॥ ३२ ॥
व्याघ्रो वराहो जीमूतः पर्वतः सागरो द्रुमः । यक्षो दैत्यस्वरूपी च सोऽदृश्यत दशाननः ॥ ३३ ॥
बहूनि च करोति स्म दृश्यन्ते न त्वसौ ततः । प्रतिगृह्य ततो राम महदस्त्रं दशाननः ॥ ३४ ॥
जघान मूर्ध्नि धनदं व्याविद्ध्य महतीं गदाम् ।

Then the king of the Rākṣasas fell back upon conjuring tricks natural to ogres and assumed myriads of forms to bring about the destruction of the Yakṣas. (32) He, Daśānana, appeared as a tiger, a boar, a cloud, a hill, a sea, a tree, a Yakṣa and a Daitya. (33) Nay, he appeared in many forms but he could not be seen. Then seizing hold of a mighty weapon, a huge club, and whirling it, Daśānana struck the lord of wealth on the head, O Rāma!

Having scored that great victory by dint of his valour and seated in his excellent aerial car, that glorious ranger of the night, who wore a brilliant diadem (on his head) and a necklace of pearls (on his breast), shone like fire in a sacrificial hall. (44)

Thus ends Canto Fifteen in the Uttara Kāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic.

षोडशः सर्गः

Canto XVI

Nandīśwara curses Rāvaṇa; Lord Śaṁkara curbs the pride of Rāvaṇa, who obtains a sword from Lord Śaṁkara.

स जित्वा धनदं राम भ्रातरं राक्षसाधिपः । महासेनप्रसूतिं तद् ययौ शरवणं महत् ॥ १ ॥
अथापश्यद् दशग्रीवो रौक्मं शरवणं महत् । गभस्तिजालसंवीतं द्वितीयमिव भास्करम् ॥ २ ॥
स पर्वतं समारुह्य कंचिद् रम्यवनान्तरम् । प्रेक्षते पुष्पकं तत्र राम विष्टम्भितं तदा ॥ ३ ॥
विष्टब्धं किमिदं कस्मान्नागमत् कामगं कृतम् । अचिन्तयद् राक्षसेन्द्रः सचिवैस्तैः समावृतः ॥ ४ ॥
किंनिमित्तमिच्छया मे नेदं गच्छति पुष्पकम् । पर्वतस्योपरिस्थस्य कर्मेदं कस्यचिद् भवेत् ॥ ५ ॥

Having vanquished his brother, Kubera, the king of the Rākṣasas sought the well-known thicket of reeds where Lord Kārtikeya was born, O Rāma ! (1) Now Daśagrīva saw the large golden-hued expanse of reeds bright like a second sun surrounded by rays. (2) Ascending a mountain clothed with a lovely grove, he found the Puṣpaka brought to a standstill on that spot on that occasion, O Rāma ! (3) Surrounded by his aforesaid ministers, the king of the Rākṣasas reflected, "How has this aerial car, which had been designed in such a way as to be able to follow its master's will, been rendered motionless ? Why does it not move ? (4) What may be the reason for the Puṣpaka not proceeding according to my wishes ? It must be the act of someone who resides on this hill " (5)

ततोऽब्रवीत् तदा राम मारीचो बुद्धिकोविदः । नेदं निष्कारणं राजन् पुष्पकं यन्न गच्छति ॥ ६ ॥
अथवा पुष्पकमिदं धनदान्नान्यवाहनम् । अतो निष्पन्दमभवद् धनाध्यक्षविनाकृतम् ॥ ७ ॥

O Rāma, the astute Mārīcha thereupon said on that occasion —"O king it cannot be without a reason that this aerial car, Puṣpaka, does not proceed. (6) Maybe the aerial car (Puṣpaka) will not carry anyone other than Kubera (the god of riches). Therefore, (even) as it has been disunited from him, it has become motionless." (7)

इति वाक्यान्तरे तस्य करालः कृष्णपिङ्गलः । वामनो विकटो मुण्डी नन्दी ह्रस्वभुजो बली ॥ ८ ॥
ततः पार्श्वमुपागम्य भवस्यानुचरोऽब्रवीत् । नन्दीश्वरो वचश्चेदं राक्षसेन्द्रमशङ्कितः ॥ ९ ॥
निवर्तस्व दशग्रीव शैले क्रीडति शङ्करः । सुपर्णनागयक्षाणां [illegible] ॥ १० ॥
सर्वेषामेव भूतानामगम्यः पर्वतः कृतः ।

Interrupting his speech, and approaching him, Nandīśwara, an attendant of Lord Śiva, dreadful, of yellowish dark complexion, dwarfish, misshapen, with his head clean shaved, of short arms and very strong, and (ever) full of [illegible]

bull, I shall pull up by the roots this hill on whose account the course of Puṣpaka in which I was travelling has been arrested. (23) By virtue of what power does Śiva continually sport like a king ? He does not (seem to) understand what should be known to him, viz. that danger has come to him" (24)

एवमुक्त्वा ततो राम भुजान् विक्षिप्य पर्वते । तोलयामास तं शीघ्रं स शैलः समकम्पत ॥ २५ ॥
चालनात् पर्वतस्यैव गणा देवस्य कम्पिताः । चचाल पार्वती चापि तदाऽऽश्लिष्टा महेश्वरम् ॥ २६ ॥
ततो राम महादेवो देवानां प्रवरो हरः । पादाङ्गुष्ठेन तं शैलं पीडयामास लीलया ॥ २७ ॥
पीडितास्तु ततस्तस्य शैलस्तम्भोपमा भुजाः । विस्मिताश्चाभवंस्तत्र सचिवास्तस्य रक्षसः ॥ २८ ॥

Having said so, O Rāma, he put his hands below the hill and lifted it up in no time (so that), the hill shook violently (25) By the shaking of the hill the attendants of the Lord trembled, Pārvatī also slipped and clung to Maheśwara at that moment (26) Then, O Rāma, Mahādeva, the foremost of the gods, also known as Hara (the Destroyer), sportively pressed the hill with His great toe. (27) His (Daśānana's) arms, which resembled pillars supporting the hill, were then crushed and the ministers of the Rākṣasa standing there were surprised (28)

रक्षसा तेन रोषाच्च भुजानां पीडनात् तथा । मुक्तो विरावः सहसा त्रैलोक्यं येन कम्पितम् ॥ २९ ॥
मेनिरे वज्रनिष्पेषं तस्यामात्या युगक्षये । तदा वर्त्मसु चलिता देवा इन्द्रपुरोगमाः ॥ ३० ॥
समुद्राश्चापि संक्षुब्धाश्चलिताश्चापि पर्वताः । यक्षा विद्याधराः सिद्धाः किमेतदिति चाब्रुवन् ॥ ३१ ॥

When his arms were thus crushed, the Rākṣasa in fury raised a cry all of a sudden. All the three worlds were shaken by it. (29) His ministers took it to be a crash of thunder (which takes place) at the end of the world-period. At that time (even) the gods with Indm at their head stumbled on their way. (30) Even the oceans became turbulent and the mountains also shook, nay, the Yakṣas, Vidyādharas and Siddhas cried out, "What is this ?" (31)

तोषयस्व महादेवं नीलकण्ठमुमापतिम् । तमृते शरणं नान्यं पश्यामोऽत्र दशानन ॥ ३२ ॥
स्तुतिभिः प्रणतो भूत्वा तमेव शरणं व्रज । कृपालुः शङ्करस्तुष्टः प्रसादं ते विधास्यति ॥ ३३ ॥

"Propitiate Mahādeva, the blue-necked God, and the husband of Umā, O Dasānana, we do not see any protector other than Him (32) In all humility seek refuge in Him by singing His praises. Śaṃkara is compassionate and will become gracious to you when gratified" (33)

एवमुक्तस्तदामात्यैस्तुष्टाव वृषभध्वजम् ।
सामभिर्विविधैः स्तोत्रैः प्रणम्य स दशाननः । संवत्सरसहस्रं तु रुदतो रक्षसो गतम् ॥ ३४ ॥

Respectfully bowing to Him when advised thus by his ministers, Daśānana glorified the God, whose standard bears the design of a bull, by singing psalms from the Sāmaveda and other hymns. A thousand years elapsed while the Rākṣasa went on crying in this manner. (34)

ततः प्रीतो महादेवः शैलाग्रे विष्ठितः प्रभुः । मुक्त्वा चास्य भुजान् राम प्राह वाक्यं दशाननम् ॥ ३५ ॥
प्रीतोऽस्मि तव वीर्यस्य शौटीर्याच्च दशानन । शैलाक्रान्तेन यो मुक्तस्त्वया रावः सुदारुणः ॥ ३६ ॥
यस्माल्लोकत्रयं चैतद् रावितं भयमागतम् । तस्मात् त्वं रावणो नाम नाम्ना राजन् भविष्यसि ॥ ३७ ॥
देवता मानुषा यक्षा ये चान्ये जगतीतले । एवं त्वामभिधास्यन्ति रावणं लोकरावणम् ॥ ३८ ॥
गच्छ पौलस्त्य विस्रब्धं पथा येन त्वमिच्छसि । मया चैवाभ्यनुज्ञातो राक्षसाधिप गम्यताम् ॥ ३९ ॥

Thereafter, O Rāma, Rāvana ranged over the earth' ssurface oppressing Ksatriyas possessed of exceeding valour here and there. (47) Disobeying his command some valiant Ksatriyas, who were full of martial ardour and ferocious in battle, perished along with their followers. (48) Others, who were recognized as prudent, and who knew the Rāksasa to be difficult to conquer, submitted to the ogre, who was proud of his strength, "We stand vanquished." (49)

Thus ends Canto Sixteen in the Uttara Kānda of the glorious Rāmāyana of Vālmīki, the work of a Ṛsi and the oldest epic.

सप्तदशः सर्गः

Canto XVII

Vedavatī, daughter of a Brahmarṣi, insulted by Rāvaṇa, pronounces a curse on him and enters the fire. She appears as Sītā in another birth.

अथ राजन् महाबाहुर्विचरन् पृथिवीतले । हिमवद्वनमासाद्य परिचक्राम रावणः ॥ १ ॥
तत्रापश्यत् स वै कन्यां कृष्णाजिनजटाधराम् । आर्षेण विधिना चैनां दीप्यन्तीं देवतामिव ॥ २ ॥
स दृष्ट्वा रूपसम्पन्नां कन्यां तां सुमहाव्रताम् । काममोहपरीतात्मा पप्रच्छ प्रहसन्निव ॥ ३ ॥

While ranging over the earth's surface, the mighty-armed Rāvana, O king, arrived at a forest in the region of the Himalayas and was roving in it. (1) There he saw a maiden, wearing the skin of a black antelope and matted locks, rich in austerities befitting a Ṛsi (a seer of Vedic Mantras) and glowing like a deity. (2) Seeing her, endowed with comeliness and observing a great vow, and overpowered by infatuation born of lust, Rāvana asked her as though laughing.—(3)

किमिदं वर्तसे भद्रे विरुद्धं यौवनस्य ते । नहि युक्ता तवैतस्य रूपस्यैवं प्रतिक्रिया ॥ ४ ॥
रूपं तेऽनुपमं भीरु कामोन्मादकरं नृणाम् । न युक्तं तपसि स्थातुं निर्गतो ह्येष निर्णयः ॥ ५ ॥
कस्यासि किमिदं भद्रे कश्च भर्ता वरानने । येन सम्भुज्यसे भीरु स नरः पुण्यभाग् भुवि ॥ ६ ॥
पृच्छतः शंस मे सर्वं कस्य हेतोः परिश्रमः ।

"O blessed one, what are you doing here? It is incompatible with your youth. Such a conduct fits ill with one of your beauty. (4) O Bhīru (one who easily gets afraid), your unrivalled beauty generates madness born of lust in the minds of men. It is not proper for you to perform Tapas, this is the conclusion which has emerged from my mind. (5) O auspicious one, to whom do you belong? What are you doing here? Who is your husband, O lady with a comely face? He who enjoys you, O timid one, is indeed a very fortunate person in this world. (6) Relate everything to me, who am inquisitive. For whose sake is all this effort?"

एवमुक्ता तु सा कन्या रावणेन यशस्विनी ॥ ७ ॥
अब्रवीद् विधिवत् कृत्वा तस्यातिथ्यं तपोधना । कुशध्वजो नाम पिता ब्रह्मर्षिरमितप्रभः ॥ ८ ॥
बृहस्पतिसुतः श्रीमान् बुद्ध्या तुल्यो बृहस्पतेः । तस्याहं कुर्वतो नित्यं वेदाभ्यासं महात्मनः ॥ ९ ॥

only old women, O lady possessing the eyes of a fawn ! (21) You, who are endowed with all good qualities, ought not to speak like this You are beautiful in all the three worlds, O timid one, your youth is passing away. (22) O blessed one. I am the King of Lankā, known as Dasgriva. Become my wife and enjoy (all) sense-delights as it suits your pleasure. (23) By the way, who is that whom you speak of as Visnu ?

वीर्येण तपसा चैव भोगेन च बलेन च ॥ २४ ॥
स मया नो समो भद्रे यं त्वं कामयसेऽङ्गने ।

"He whom you wish to secure, O good lady, is not equal to me in valour, Tapas, enjoyment and strength"

इत्युक्तवति तस्मिंस्तु वेदवत्यथ साब्रवीत् ॥ २५ ॥
मा मैवमिति सा कन्या तमुवाच निशाचरम् । त्रैलोक्याधिपतिं विष्णुं सर्वलोकनमस्कृतम् ॥ २६ ॥
त्वदृते राक्षसेन्द्रान्यः कोऽवमन्येत बुद्धिमान् ।

When he had spoken thus, the aforesaid Vedavati for her part thereupon replied as follows:—"Don't speak thus, don't speak thus !" She told the ranger of the night, "What sensible man, other than you, O king of the Rāksasas, will speak thus disparagingly of Visnu, who is the lord of the three worlds and who is universally respected"

एवमुक्तस्तया तत्र वेदवत्या निशाचरः ॥ २७ ॥
मूर्धजेषु तदा कन्यां कराग्रेण परामृशत् । ततो वेदवती क्रुद्धा केशान् हस्तेन साच्छिनत् ॥ २८ ॥
असिर्भूत्वा करस्तस्याः केशाञ्छिन्नांस्तदाकरोत् । सा ज्वलन्तीव रोषेण दहन्तीव निशाचरम् ॥ २९ ॥
उवाचाग्निं समाधाय मरणाय कृतत्वरा । धर्षितायास्त्वयानार्य न मे जीवितमिष्यते ॥ ३० ॥
रक्षस्तस्मात् प्रवेक्ष्यामि पश्यतस्ते हुताशनम् । यस्मात् तु धर्षिता चाहं त्वया पापात्मना वने ॥ ३१ ॥
तस्मात् तव वधार्थं हि समुत्पत्स्ये ह्यहं पुनः । न हि शक्यः स्त्रिया हन्तुं पुरुषः पापनिश्चयः ॥ ३२ ॥
शापे त्वयि मयोत्सृष्टे तपसश्च व्ययो भवेत् । यदि त्वस्ति मया किंचित् कृतं दत्तं हुतं तथा ॥ ३३ ॥
तस्मात् त्वयोनिजा साध्वी भवेयं धर्मिणः सुता । एवमुक्त्वा प्रविष्टा सा ज्वलितं जातवेदसम् ॥ ३४ ॥
पपात च दिवो दिव्या पुष्पवृष्टिः समन्ततः । पुनरेव समुद्भूता पद्मे पद्मसमप्रभा ॥ ३५ ॥
तस्मादपि पुनः प्राप्ता पूर्ववत् तेन रक्षसा । कन्या कमलगर्भाभा प्रगृह्य स्वगृहं ययौ ॥ ३६ ॥
प्रगृह्य रावणस्त्वेनां दर्शयामास मन्त्रिणे । लक्षणज्ञो निरीक्ष्यैव रावणं चैवमब्रवीत् ॥ ३७ ॥
गृहस्थैषा हि सुश्रोणी त्वद्वधायैव दृश्यते । एतच्छ्रुत्वार्थं राम तां प्रक्षिपेत् सागरे ततः ॥ ३८ ॥
सा चैव क्षितिमासाद्य यज्ञायतनमध्यगा । राज्ञो हलमुखोत्कृष्टा पुनरभ्युत्थिता सती ॥ ३९ ॥
सैषा जनकराजस्य प्रसूता तनया प्रभो । तव भार्या महाबाहो विष्णुस्त्वं हि सनातनः ॥ ४० ॥
पूर्वं क्रोधहतः शत्रुर्ययासौ निहतस्तया । उपाश्रयित्वा शैलाभस्तव वीर्यममानुषम् ॥ ४१ ॥
एवमेषा महाभागा मर्त्येषूत्पत्स्यते पुनः । क्षेत्रे हलमुखोत्कृष्टे वेद्यामग्निशिखोपमा ॥ ४२ ॥

Spoken to in these words on that spot by the aforesaid Vedavati, the Rāksasa then seized hold of the maiden by her hair with his hand. Provoked to anger, Vedavati cut off her hair with her hand (24-29) Getting transformed into sword her hand then cut off her hair. Hastening to put an end to her life, she kindled a fire. Burning as it were with anger she spoke to the Rāksasa as if she would burn him. "Insulted by you, O ignoble one, I no longer desire to live. (29-30)

ततो मरुत्तं नृपतिं यजन्तं सह दैवतैः । उशीरबीजमासाद्य ददर्श स तु रावणः ॥ २ ॥
संवर्तो नाम ब्रह्मर्षिः साक्षाद् भ्राता बृहस्पतेः । याजयामास धर्मज्ञः सर्वैर्देवगणैर्वृतः ॥ ३ ॥

Reaching Uśīrabīja, Rāvana for his part saw king Marutta performing a sacrifice in the company of gods (2) Surrounded by the hosts of gods, a Brahmarsi, Samvarta by name, a brother of Sage Bṛhaspati himself and a knower of dharma, was conducting the sacrifice. (3)

दृष्ट्वा देवास्तु तद् रक्षो वरदानेन दुर्जयम् । तिर्यग्योनिं समाविष्टास्तस्य धर्षणभीरवः ॥ ४ ॥
इन्द्रो मयूरः संवृत्तो धर्मराजस्तु वायसः । कृकलासो धनाध्यक्षो हंसश्च वरुणोऽभवत् ॥ ५ ॥
अन्येष्वपि गतेष्वेव देवेष्वरिनिषूदन । रावणः प्राविशद् यज्ञं सारमेय इवाशुचिः ॥ ६ ॥

Seeing that Rākṣasa, who was hard to vanquish by reason of the boons (granted to him), the gods, afraid of his attack, took cover in the bodies of animals. (4) Indra became a peacock, Yama, a crow, Kubera, a chameleon and Varuna, a swan (5) In this manner when the other gods too had transformed themselves, O scourge of Your foes, Rāvana entered the sacrificial ground like an unclean dog. (6)

तं च राजानमासाद्य रावणो राक्षसाधिपः । प्राह युद्धं प्रयच्छेति निर्जितोऽस्मीति वा वद ॥ ७ ॥
ततो मरुत्तो नृपतिः को भवानित्युवाच तम् ।

Approaching the king, Rāvana, the suzerain lord of the Rākṣasas, said, "Give battle (to me) or admit that you stand vanquished" (7) Thereupon King Marutta said to him - "Who are you ?"

अवहास ततो मुक्त्वा रावणो वाक्यमब्रवीत् ॥ ८ ॥
अकुतूहलभावेन प्रीतोऽस्मि तव पार्थिव । धनदस्यानुजं यो मां नावगच्छसि रावणम् ॥ ९ ॥
त्रिषु लोकेषु कोऽन्योऽस्ति यो न जानाति मे बलम् । भ्रातरं येन निर्जित्य विमानमिदमाहृतम् ॥ १० ॥

Uttering a derisive laugh, Rāvana then spoke the following words —(8) "I am pleased with your equanimity, O king, who do not know me as Rāvana, a younger (half-) brother of Kubera. (9) Who else is there in the three worlds who does not know my might who snatched away this aerial car, after vanquishing my (said) brother ?" (10)

ततो मरुत्तः स नृपस्तं रावणमभाषत । धन्यः खलु भवान् येन ज्येष्ठो भ्राता रणे जितः ॥ ११ ॥
न त्वया सदृशः श्लाघ्यस्त्रिषु लोकेषु विद्यते । कं त्वं प्राक्केवलं धर्मं चरित्वा लब्धवान् वरम् ॥ १२ ॥
श्रुतपूर्वं हि न मया भाषसे यादृशं स्वयम् । तिष्ठेदानीं न मे जीवन् प्रतियास्यसि दुर्मते ॥ १३ ॥
अद्य त्वां निशितैर्बाणैः प्रेषयामि यमक्षयम् ।

Thereupon the aforesaid King Marutta forthwith answered Rāvana (as follows)—"You are praiseworthy indeed in that you conquered in combat your own elder brother. (11) In all the three worlds there is no one who is as praiseworthy as you Practising what unique virtue did you secure boons in the past ? (12) Nothing like what you say has been heard of by me before O evil-minded [illegible] tarry (awhile) now you will [illegible] get back alive (13) With my sharp arrows I will dispatch you to the abode of Yama (the god of death)."

ततः शरासनं गृह्य सायकांश्च नराधिपः ॥ १४ ॥
रोषेण निर्ययौ क्रुद्धो मरुत्तो [illegible] । [illegible] ॥ १५ ॥

Yama, O Rāma ! said to the crow perched on the Prāgvaṁśa* in front (of him)—"O bird, I am greatly pleased with you; listen to my words which I am addressing to you out of gratification—(26) 'As I am pleased with you, the various diseases with which other living beings are tormented by me, shall have no effect on you. There is no doubt about this. (27) In consequence of the boon granted by me, O bird, there is no fear for you from Death You will live so long as people do not kill you. (28) When you have been fed, the people who are in my domain and who are afflicted with hunger, will feel perfectly sated along with their relations.' " (29)

वरुणस्त्वब्रवीद्धंसं गङ्गातोयविचारिणम् । श्रूयतां प्रीतिसंयुक्तं वचः पत्ररथेश्वर ॥ ३० ॥
वर्णो मनोरमः सौम्यश्चन्द्रमण्डलसंनिभः । भविष्यति तवोदग्रः शुद्धफेनसमप्रभः ॥ ३१ ॥
मच्छरीरं समासाद्य कान्तो नित्यं भविष्यसि । प्राप्स्यसे चातुलां प्रीतिमेतन्मे प्रीतिलक्षणम् ॥ ३२ ॥

Varuṇa for his part said to the swan, swimming about in the waters of the Gaṅgā —"O ruler of birds, listen to my words full of love (30) Your colour will be pleasing to the mind and delightful like that of the orb of the pure moon It will be white as foam and it will be unique to you (31) Coming into contact with water (which constitutes my body), you will ever look charming and enjoy unequalled delight. This will be a mark of my pleasure." (32)

हंसानां हि पुरा राम न वर्णः सर्वपाण्डुरः । पक्षा नीलाग्रसंवीताः क्रोडाः शष्पाग्रनिर्मलाः ॥ ३३ ॥

O Rāma, in the past the colour of swans was not white all over the body, their wings were dark at the tips, while their breasts were dark-brown like the tips of the panic grass. (33)

अथाब्रवीद् वैश्रवणः कृकलासं गिरौ स्थितम् । हैरण्यं सम्प्रयच्छामि वर्णं प्रीतस्तवाप्यहम् ॥ ३४ ॥
सद्द्रव्यं च शिरो नित्यं भविष्यति तवाक्षयम् । एष काञ्चनको वर्णो मत्प्रीत्या ते भविष्यति ॥ ३५ ॥

Then Kubera (son of Viśravā) said to the chameleon, which was resting on a rock —"Pleased with you too, I will confer on you a golden hue (34) Your head will always have the imperishable golden colour Due to my pleasure, your dark colour will be transformed into a golden hue." (35)

एवं दत्त्वा वरांस्तेभ्यस्तस्मिन् यज्ञोत्सवे सुराः । निवृत्ते सह राज्ञा ते पुनः स्वभवनं गताः ॥ ३६ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डेऽष्टादशः सर्गः ॥ १८ ॥

Having granted boons in this manner to the aforesaid animals, the gods, at the completion of the sacrificial ceremony, returned each to his abode along with their king (Indra). (36)

Thus ends Canto Eighteen in the Uttara-kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

---

* A shed constructed for the dwelling of the sacrificer and his wife to the east of the sacrificial hall.

प्राणश्यत तदा सर्वं हव्यं हुतमिवानले । युद्ध्वा च सुचिरं कालं कृत्वा विक्रममुत्तमम् ॥ १५ ॥
प्रज्वलन्तं तमासाद्य क्षिप्रमेवावशेषितम् । प्राविशत् संकुलं तत्र शलभा इव पावकम् ॥ १६ ॥

Since Anaranya had previous information, he had gathered a huge force Intent on killing the Rākṣasa, the said army of the king sallied forth. (11) O jewel among men, ten thousand elephants and a lakh of horses, nay, several thousands of chariots as well as of foot-soldiers then came out on the battle-field, entirely covering the land, inclusive of foot-soldiers and chariots. Then ensued, O warrior skilled in warfare, a very fierce battle between King Anaranya and the king of the Rākṣasas. Encountering the forces of Rāvana, and having fought for a pretty long time and exhibited supreme valour, the entire army of that ruler of the earth was fully consumed like oblations poured into a sacrificial fire. Attenuated in no time on coming in contact with the inflamed Rāvana, the army perished in a body like moths on entering fire (12—16)

सोऽपश्यत् तन्नरेन्द्रस्तु नश्यमानं महाबलम् । महार्णवं समासाद्य वनापगशतं यथा ॥ १७ ॥
ततः शक्रधनुःप्रख्यं धनुर्विस्फारयन् स्वयम् । आगाद नरेन्द्रस्तं रावणं क्रोधमूर्च्छितः ॥ १८ ॥
अनरण्येन तेऽमात्या मारीचशुकसारणाः । प्रहस्तसहिता भग्ना व्यद्रवन्त मृगा इव ॥ १९ ॥

That aforesaid monarch, for his part saw that huge army perishing like hundreds of streams full of water disappearing on reaching the ocean (17) Then beside himself with rage and twanging his bow, resembling the bow of Indra, the king came up to the notorious Rāvana (18) The said ministers, Mārīcha, Śuka and Sārana along with Prahasta, were badly beaten by Anaranya and fled like deer (19)

ततो बाणशतान्यष्टौ पातयामास मूर्धनि । तस्य राक्षसराजस्य इक्ष्वाकुकुलनन्दनः ॥ २० ॥
तस्य बाणाः पतन्तस्ते चक्रिरे न क्षतं क्वचित् । वारिधारा इवाभ्रेभ्यः पतन्त्यो गिरिमूर्धनि ॥ २१ ॥
ततो राक्षसराजेन क्रुद्धेन नृपतिस्तदा । तलेनाभिहतो मूर्ध्नि स रथान्निपपात ह ॥ २२ ॥
स राजा पतितो भूमौ विह्वलः प्रविवेपितः । वज्रदग्ध इवारण्ये सालो निपतितो यथा ॥ २३ ॥

Thereupon Anaranya (the delight of Ikṣwāku's race) loosed eight hundred arrows on the head of the king of the Rākṣasas. (20) Though falling (on the head of Rāvana), the aforesaid arrows of Anaranya did not cause any injury anywhere any more than torrents of water falling from clouds on the top of a hill (21) Then, struck on the head by the enraged king of the Rākṣasas with his palm, the aforesaid king fell from the chariot so the tradition goes. (22) Confused and completely shaken, the said king fell on the ground like a sala tree struck by lightning in a forest (23)

तं प्रहस्याब्रवीद् रक्ष इक्ष्वाकुं पृथिवीपतिम् । किमिदानीं फलं प्राप्तं त्वया मां प्रति युध्यता ॥ २४ ॥
त्रैलोक्ये नास्ति यो द्वन्द्वं मम दद्यान्नराधिप । शङ्के प्रसक्तो भोगेषु न शृणोषि बलं मम ॥ २५ ॥

Making fun of that ruler of Ikṣwāku's dynasty, Rāvana said, "What have you gained by encountering me on the occasion ? (24) There is none in all the three worlds who can give battle to me, O lord of men ! Deeply addicted (as you were) to sense-enjoyments, I imagine, you did not hear of my might." (25)

विष्णुना दैत्यघातैश्च गन्धर्वोरगधर्षणैः । त्वया समं विमर्दैश्च भृशं हि परितोषितः ॥ ५ ॥
किञ्चिद् वक्ष्यामि तावत् तु श्रोतव्यं श्रोष्यसे यदि । तन्मे निगदतस्तात समाधिं श्रवणे कुरु ॥ ६ ॥
किमयं वध्यते तात त्वयावध्येन दैवतैः । हत एव ह्ययं लोको यदा मृत्युवशं गतः ॥ ७ ॥
देवदानवदैत्यानां यक्षगन्धर्वरक्षसाम् । अवध्येन त्वया लोकः क्लेष्टुं योग्यो न मानुषः ॥ ८ ॥
नित्यं श्रेयसि सम्मूढं महद्भिर्व्यसनैर्वृतम् । हन्यात् कस्तादृशं लोकं जराव्याधिशतैर्युतम् ॥ ९ ॥

Having greeted him and made inquiries regarding his welfare, Daśagrīva, the Rākṣasa, asked him the reason of his visit (to the terrestrial region). (2) Sailing on a cloud, Nārada, the Devarṣi of immeasurable effulgence, said to Rāvaṇa who was seated in (his aerial car) the Puṣpaka.—(3) "O suzerain lord of the Rākṣasas and son of Viśravā, O my friend, of noble descent, wait (awhile), I am pleased with your noble exploits. (4) Indeed I stand highly gratified by Lord Viṣṇu through encounters killing the Daityas and equally by you through conflicts overcoming the Gandharvas and Nāgas. (5) I, however, O friend, shall presently tell you something which is worth listening to, if you are willing to listen. Pray, concentrate on listening as I speak, O dear son ! (6) What for is this world (of mortals) being destroyed by you, who cannot be killed (even) by the gods, O my child ? For this world stands virtually destroyed in that it is in the grip of Death. (7) The world of Humans does not deserve to be tormented by you, who cannot be killed (even) by the gods, the Dānavas and the Daityas, much less by the Yakṣas, the Gandharvas and the Rākṣasas. (8) Who would destroy people who are utterly ignorant of their higher interests, are surrounded by major calamities and who are subject to old age and hundreds of diseases ? (9)

तैस्तैरनिष्टोपगमैरजस्रं यत्र कुत्र कः । मतिमान् मानुषे लोके युद्धेन प्रणयी भवेत् ॥ १० ॥
क्षीयमाणं दैवहतं क्षुत्पिपासाजरादिभिः । विषादशोकसम्मूढं लोकं त्वं क्षपयस्व मा ॥ ११ ॥
पश्य तावन्महाबाहो राक्षसेश्वर मानुषम् । मूढमेवं विचित्रार्थं यस्य न ज्ञायते गतिः ॥ १२ ॥
क्वचिद् वादित्रनृत्यादि सेव्यते मुदितैर्जनैः । रुद्यते चापरैरार्तैर्धाराश्रुनयनाननैः ॥ १३ ॥
मातापितृसुतस्नेहैर्भार्याबन्धुमनोरमैः । मोहितोऽयं जनो ध्वस्तः क्लेशं स्वं नावबुध्यते ॥ १४ ॥
तत् किमेवं परिक्लिश्य लोकं मोहनिराकृतम् । जित एव त्वया सौम्य मर्त्यलोको न संशयः ॥ १५ ॥
अवश्यमेभिः सर्वैश्च गन्तव्यं यमसादनम् । तन्निगृह्णीष्व पौलस्त्य यमं परपुरंजय ॥ १६ ॥
तस्मिञ्जिते जितं सर्वं भवत्येव न संशयः ।

"What wise man would love to sow destruction through warfare in the world of human beings, which is constantly afflicted with adverse contingencies here, there and everywhere ? (10) (Pray) do not destroy people who are being preyed upon by hunger, thirst, old age, and so on, doomed as they are by Fate, and stand bewildered by melancholy and sorrow. (11) O mighty-armed lord of the Rākṣasas, just look at this world of human beings, who though ignorant are (yet) addicted to diverse pursuits and to whom what is in store for them is not known. (12) At places instrumental music and dance etc. is enjoyed by men full of delight, while others in distress are crying with tears streaming from their eyes and along their faces. (13) Deluded by fondness for their mother, father and son, and airy projects relating to their wife and other relatives, and fallen (from virtue) man does not foresee his own suffering.

(14) Therefore, what will you gain by harassing as you do this world (of mortals) which is already undone by delusion ? O friend, the world of mortals stands already conquered by you, there is no doubt about it. (15) All these beings needs must seek the abode of Yama; therefore, O son of Pulastya, subdue Yama, O conqueror of hostile cities ! (16) When he is conquered, all stands (automatically) conquered there is no doubt about it.

चिन्तयामास विप्रेन्द्रो विधूम इव पावकः । येन लोकास्त्रयः सेन्द्राः क्लिश्यन्ते सचराचराः ॥ २८ ॥
क्षीणे चायुषि धर्मेण स कालो जेष्यते कथम् । स्वदत्तकृतसाक्षी यो द्वितीय इव पावकः ॥ २९ ॥
लब्धसंज्ञा विचेष्टन्ते लोका यस्य महात्मनः । यस्य नित्यं त्रयो लोका विद्रवन्ति भयार्दिताः ॥ ३० ॥
तं कथं राक्षसेन्द्रोऽसौ स्वयमेव गमिष्यति । यो विधाता च धाता च सुकृतं दुष्कृतं तथा ॥ ३१ ॥
त्रैलोक्यं विजितं येन तं कथं विजयिष्यते । अपरं किं तु कृत्वैव विधानं संविधास्यति ॥ ३२ ॥
कौतूहलसमुत्पन्नो यास्यामि यमसादनम् । विमर्दं द्रष्टुमनयोर्यमराक्षसयोः स्वयम् ॥ ३३ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे विंशः सर्गः ॥ २० ॥

Having spoken as above, and reeted the aforesaid sage, Rāvaṇa (the en-headed monster) departed and ntered the southern quarter, accompanied y his ministers. Plunged in meditation or a while, Nārada, the foremost of Brahmans, who was clothed with great effulgence like a smokeless fire, for his part, reflected as follows:—"How will Death (the Time-Spirit), by whom (all) the three worlds including the mobile and immobile creation as well as Indra (their ruler) are afflicted in accordance with righteousness when their life has come to an end, be conquered (by Rāvaṇa) ? How will that ruler of the ogres approach of his own accord that exalted soul who is like a second fire (in brilliance), who is aware of the gifts as well as of the doings of all creatures, through whose energy all created beings derive their consciousness and varied activity and before whom (all) the three worlds ever recoil fear-stricken ? How will Rāvaṇa subjugate him who is the sustainer (of the universe) and the dispenser of the fruit of their good and evil deeds and by whom (all) the three worlds stand subjugated ? Again, after adopting such a course of conduct (viz., subjugating Yama), what other order will he establish ? (17–32) Curiosity having been aroused (in me), I shall personally seek the abode of Yama (the god of retribution) in order to witness the encounter of these two heroes, Yama and the ogre (Rāvaṇa) " (33)

Thus ends Canto Twenty in the Uttara Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकविंशः सर्गः

Canto XXI

Rāvaṇa invades the domain of Yama and destroys the forces of Yama.

एवं सञ्चिन्त्य विप्रेन्द्रो जगाम लघुविक्रमः । आख्यातुं तद् यथावृत्तं यमस्य सदनं प्रति ॥ १ ॥
अपश्यत् स यमं तत्र देवमग्निपुरस्कृतम् । विधानमनुतिष्ठन्तं प्राणिनो यस्य यादृशम् ॥ २ ॥
स तु दृष्ट्वा यमः प्राप्तं महर्षिं तत्र नारदम् । अब्रवीत् सुखमासीनमर्घ्यमावेद्य धर्मतः ॥ ३ ॥
कच्चित् क्षेमं नु देवर्षे कच्चिद् धर्मो न नश्यति । किमागमनकृत्यं ते देवगन्धर्वसेवित ॥ ४ ॥

Having contemplated thus, Nārada (the foremost of Brahmans), swift of pace, proceeded towards the domain of Yama in order to relate the story as it came to be. (1) There he saw god Yama, with the (all-witnessing) fire placed before him and dealing out justice to every living being according to the nature of its doings. (2) Offering water to wash his hands with according to the

...श्चिच गृहमुख्येषु गीतवादित्रनिःस्वनैः । प्रमोदमानानद्राक्षीद् रावणः सुकृतैः स्वकैः ॥ १८ ॥
...रसं गोप्रदातारो ह्यन्नं चैवान्नदायिनः । गृहांश्च गृहदातारः स्वकर्मफलमश्नतः ॥ १९ ॥
...वर्णमणिमुक्ताभिः प्रमदाभिरलंकृतान् । धार्मिकानपरांस्तत्र दीप्यमानान् स्वतेजसा ॥ २० ॥
...दर्शं स महाबाहू रावणो राक्षसाधिपः । ततस्तान् भिद्यमानांश्च कर्मभिर्दुष्कृतैः स्वकैः ॥ २१ ॥
...वणो मोचयामास विक्रमेण बलाद् बली । प्राणिनो मोक्षितास्तेन दशग्रीवेण रक्षसा ॥ २२ ॥
सुखमापुर्मुहूर्तं ते ह्यतर्कितमचिन्तितम् ।

...āvana also saw some people feeling ...hted in the best of houses with the ...d of vocal and instrumental music ...irtue of their own meritorious deeds. ...) Rāvana, the mighty-armed ...rain lord of the Rākṣasas, saw ... who had gifted cows drinking milk, ...s who had gifted food eating food, ... still others who had gifted houses ...ling in houses as the reward of their ...eritorious) doings, and other pious souls decked with gold, gems and pearls and shining in their own lustre in the company of youthful women. By dint of his prowess the mighty Rāvana forcibly liberated those who were being tortured because of their own sinful deeds The aforesaid living beings liberated by the said ogre, Daśagrīva, enjoyed for a while happiness which was (altogether) unexpected and unthought of

प्रेतेषु मुच्यमानेषु राक्षसेन महीयसा ॥ २३ ॥
...तगोपाः सुसंक्रुद्धा राक्षसेन्द्रमभिद्रवन् । ततो हलहलाशब्दः सर्वदिग्भ्यः समुत्थितः ॥ २४ ॥
...र्मराजस्य योधानां शूराणां सम्प्रधावताम् । ते प्रासैः परिघैः शूलैर्मुसलैः शक्तितोमरैः ॥ २५ ॥
...पुष्पकं समवर्षन्त शूराः शतसहस्रशः । तस्यासनानि प्रासादान् वेदिकास्तोरणानि च ॥ २६ ॥
...पुष्पकस्य बभञ्जुस्ते शीघ्रं मधुकरा इव । देवनिष्ठानभूतं तद् विमानं पुष्पकं मृधे ॥ २७ ॥
...भज्यमानं तथैवासीदक्षयं ब्रह्मतेजसा । असंख्या सुमहत्यासीत् तस्य सेना महात्मनः ॥ २८ ॥
...शूराणामग्रयातॄणां सहस्राणि शतानि च । ततो वृक्षैश्च शैलैश्च प्रासादानां शतैस्तथा ॥ २९ ॥
...ततस्ते सचिवास्तस्य यथाकामं यथाबलम् । अयुध्यन्त महावीराः स च राजा दशाननः ॥ ३० ॥

...While the departed were being ...rated (in this way) by the ...eptionally mighty Rāvana, the ...dians of the dead rushed at the king ...he Rākṣasas highly enraged. A great ...hour then distinctly arose from all ...s among the valiant soldiers of Yama ...e king who deals out justice), who ... with all speed (to check the ...rder) The said heroes duly assailed ... Puṣpaka in hundreds and thousands ... spears, iron bars, pikes, pestles, ...elins and iron clubs Like black bees ... rapidly demolished the seats, the ...nsions, the daises and the portals of the Puṣpaka Though being demolished in combat, that aerial car, the Puṣpaka, which was the seat of gods, remained intact by the power of Brahmā, imperishable as it was. The army of that high-souled god was a very huge one, it was past counting of the heroes who formed the advance guard there were hundreds and thousands. Thereupon the aforesaid ministers (of Rāvaṇa), who were (all) great heroes, as well as the notorious King Rāvaṇa, fought each according to his will and strength with trees and mountains as well as with hundreds of house-tops (19—30)

...ते तु सर्वदिशाह्या [illegible] । [illegible] ॥ ३१ ॥
...[illegible] ते महात्मान [illegible] । [illegible] ॥ ३२ ॥

Having reduced bushes as well as s to ashes, when loosed, that arrow its part with its crown of flames rsed through the field of battle owed by carnivorous animals. (44) nsumed by the blaze of that shaft, troops of Yama (son of the sun-god) for their part fell on the battle-field like the standards of the mighty Indra. (45) Thereupon the ogre of terrible prowess for his part with his ministers uttered a great roar convulsing the earth as it were. (46)

Thus ends Canto Twenty-one in the Uttara Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वाविंशः सर्गः

Canto XXII

Duel between Yama and Rāvaṇa; Yama holds back, at the intervention of Brahmā, his rod of destruction which was raised to make short work of Rāvaṇa; the triumphant Rāvaṇa leaves the domain of Yama.

स तस्य तु महानादं श्रुत्वा वैवस्वतः प्रभुः । शत्रुं विजयिनं मेने स्वबलस्य च संक्षयम् ॥ १ ॥
स हि योधान् हतान् मत्वा क्रोधसंरक्तलोचनः । अब्रवीत् त्वरितः सूतं रथो मे उपनीयताम् ॥ २ ॥

Hearing that great roar of Rāvaṇa, ord Yama (son of the sun-god) for part concluded the enemy to have the upper hand and that his own ces had perished. (1) Assuming that his (own) soldiers had been killed, his eyes blood-red with anger, Yama hastily said to his charioteer, "Let my chariot be brought." (2)

तस्य सूतस्तदा दिव्यमुपस्थाप्य महारथम् । स्थितः स च महातेजा अध्यारोहत तं रथम् ॥ ३ ॥
प्रासमुद्गरहस्तश्च मृत्युस्तस्याग्रतः स्थितः । येन संक्षिप्यते सर्वं त्रैलोक्यमिदमव्ययम् ॥ ४ ॥
कालदण्डस्तु पार्श्वस्थो मूर्तिमानस्य चाभवत् । यमप्रहरणं दिव्यं तेजसा ज्वलदग्निवत् ॥ ५ ॥
तस्य पार्श्वेषु निश्छिद्राः कालपाशाः प्रतिष्ठिताः । पावकस्पर्शसंकाशः स्थितो मूर्तश्च मुद्गरः ॥ ६ ॥
ततो लोकत्रयं क्षुब्धमकम्पन्त दिवौकसः । कालं दृष्ट्वा तथा क्रुद्धं सर्वलोकभयावहम् ॥ ७ ॥

Having brought his huge celestial r, the charioteer stood (before him) d that god of exceeding energy, ocended the said chariot (3) Nay, th a lance and mallet in his hand, e god of death by whom all these ree worlds which are imperishable in the sense that they spring up and sappear in regular succession) are stroyed, stood in front of him Yama) (4) Kāladaṇḍa (the rod of iversal destruction), the celesti[illegible] weapon of Yama, stood at his side in a personal form, blazing with effulgence like a fire. (5) On (all) his (four) sides were installed the nooses of Death which had no rents or holes and there also stood in a personal form a mallet whose impact was like [illegible] fire. (6) Beholding the [illegible] the terror of all the [illegible] thus provoked [illegible] rds t[illegible] sens

तांश्चोदयन् [illegible] [illegible] । प्रययौ भीमनिर्ह्रादो यत्र रक्षःपतिः स्थितः ॥ ८ ॥
मुहूर्तेन यमं ते तु हया हरिहयोपमाः । प्रापयन् मनसस्तुल्या यत्र तद् युद्धमाहवे ॥ ९ ॥

Then the charioteer urged on those steeds which were possessed of a bright lustre, and the chariot advanced with a terrible noise to the spot where the king of ogres stood. (8) In an instant those horses, which were like those of Indra and were [illegible] thought, brought Yama to the spot where the battle was (already) on. (9)

मृत्युं चतुर्भिर्विशिखैः सूतं सप्तभिरार्दयत् । यमं शतसहस्रेण शीघ्रं मर्मस्वताडयत् ॥ २१ ॥
ततः क्रुद्धस्य वदनाद् यमस्य समजायत । ज्वालामाली सनिःश्वासः सधूमः कोपपावकः ॥ २२ ॥
तदाश्चर्यमथो दृष्ट्वा देवदानवसंनिधौ । प्रहर्षितौ सुसंरब्धौ मृत्युकालौ बभूवतुः ॥ २३ ॥

He struck the god of Death with four arrows and the charioteer with seven, with a hundred thousand arrows he swiftly pierced Yama in his vital parts. (21) Then arose from the mouth of the angered Yama, the fire of anger with a crown of flames, accompanied by breath and smoke. (22) Beholding that marvel in the presence of the gods and the demons, the god of death and Kāla (the Time-Spirit), who were highly enraged, were filled with great enthusiasm for the contest. (23)

ततो मृत्युः क्रुद्धतरो वैवस्वतमभाषत । मुञ्च मां समरे यावद्धन्मीमं पापराक्षसम् ॥ २४ ॥
नैषा रक्षो भवेदद्य मर्यादा हि निसर्गतः । हिरण्यकशिपुः श्रीमान् नमुचिः शम्बरस्तथा ॥ २५ ॥
निसन्दिर्धूमकेतुश्च बलिर्वैरोचनोऽपि च । शम्भुर्दैत्यो महाराजो वृत्रो बाणस्तथैव च ॥ २६ ॥
राजर्षयः शास्त्रविदो गन्धर्वाः समहोरगाः । ऋषयः पन्नगा दैत्या यक्षाश्च ह्यप्सरोगणाः ॥ २७ ॥
युगान्तपरिवर्ते च पृथिवी समहार्णवा । क्षयं नीता महाराज सपर्वतसरिद्द्रुमा ॥ २८ ॥
एते चान्ये च बहवो बलवन्तो दुरासदाः । विनिपन्ना मया दृष्टाः किमुतायं निशाचरः ॥ २९ ॥
मुञ्च मां साधु धर्मज्ञ यावदेनं निहन्म्यहम् । नहि कश्चिन्मया दृष्टो बलवानपि जीवति ॥ ३० ॥
बलं मम न खल्वेतन्मर्यादैषा निसर्गतः । स दृष्टो न मया काल मुहूर्तमपि जीवति ॥ ३१ ॥

Feeling greatly angered, the god of death said to Yama (son of the sun-god), Vaivaswata—"Leave me alone on the field of battle till I make short work of this sinful ogre. (24) The ogre would not survive today (on closing with me), such is the natural law. The glorious Hiraṇyakaśipu, Namuchi and Śambara, Nisandi and Dhūmaketu as well as Bali, son of Virochana, the giant Śambhu, the great king Vṛtra as well as Vāṇa, royal sages versed in the scriptures, Gandharvas and mighty Nāgas, seers of Vedic Mantras, serpents, (other) giants, Yakṣas as well as hosts of celestial nymphs, nay, (even) this earth *including the ocean, mountains, rivers* and trees was brought to an end by me, O great king at the end of the world-cycle (25—28) These above-named as well as numerous other mighty warriors, who were difficult to approach were utterly destroyed as soon as seen by me, to say nothing of this ranger of the night. (29) Leave me perfectly alone, O knower of what is right, till I make short work of this fellow None who is seen by me, however mighty he may be, can survive. (30) Seen by me, O Time-Spirit, this fellow will not survive even for a short while This indeed is no power of mine, such, however, is the natural law." (31)

तस्यैव वचनं श्रुत्वा धर्मराजः प्रतापवान् । अब्रवीत् तत्र तं मृत्युं त्वं तिष्ठैनं निहन्म्यहम् ॥ ३२ ॥

Hearing this utterance of Death, the glorious Yama (the Lord of Justice) on that occasion said to the celebrated god of death. "You stand alone. I will kill this fellow" (32)

ततः संरक्तनयनः क्रुद्धो वैवस्वतः प्रभुः । कालदण्डममोघं तु तोलयामास पाणिना ॥ ३३ ॥
यस्य पार्श्वेषु निहिताः कालपाशाः प्रतिष्ठिताः । पावकाशनिसंकाशो मुद्गरो मूर्तिमान् स्थितः ॥ ३४ ॥
दर्शनादेव यः प्राणान् प्राणिनामपि कर्षति । किं पुनः स्पृश्यमानस्य पात्यमानस्य वा पुनः ॥ ३५ ॥

Spoken to in these words, the pious-minded Yama for his part then said in reply:—"The rod stands diverted hereby, since you are our master. (47) If this fellow who stands protected by your boon cannot be killed by me, what can be accomplished by me now by continuing on the field of battle! (48) I, therefore, hereby disappear from the view of this ogre" Saying so he disappeared then and there, chariot, horses and all. (49)

दशग्रीवस्तु तं जित्वा नाम विश्राव्य चात्मनः। आरुह्य पुष्पकं भूयो निष्क्रान्तो यमसादनात् ॥५०॥
स तु वैवस्वतो देवैः सह ब्रह्मपुरोगमैः। जगाम त्रिदिवं हृष्टो नारदश्च महामुनिः ॥५१॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे द्वाविंशः सर्गः ॥ २२ ॥

Having conquered Yama, and proclaimed his name, and remounting the Puṣpaka, Rāvaṇa (the ten-headed monster) emerged from the domain of Yama. (50) God Yama (son of the sun-god) for his part, as well as the eminent sage Nārada joyously rose to heaven along with the gods headed by Brahmā. (51)

Thus ends Canto Twenty-two in the Uttara Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोविंशः सर्गः

Canto XXIII

Rāvaṇa makes friends with the Nivātakavachas, kills the Kālakeyas and vanquishes the sons of Varuṇa.

ततो जित्वा दशग्रीवो यमं त्रिदशपुंगवम्। रावणस्तु रणश्लाघी स्वसहायान् ददर्श ह ॥ १ ॥
ततो रुधिरसिक्ताङ्गं प्रहारैर्जर्जरीकृतम्। रावणं राक्षसा दृष्ट्वा विस्मयं समुपागमन् ॥ २ ॥
जयेन वर्धयित्वा च मारीचप्रमुखास्ततः। पुष्पकं भेजिरे सर्वे सान्त्विता रावणेन तु ॥ ३ ॥
ततो रसातलं रक्षः प्रविष्टः पयसां निधिम्। दैत्योरगगणाध्युष्टं वरुणेन सुरक्षितम् ॥ ४ ॥
स तु भोगवतीं गत्वा पुरीं वासुकिपालिताम्। कृत्वा नागान् वशे हृष्टो ययौ मणिमयीं पुरीम् ॥ ५ ॥
निवातकवचास्तत्र दैत्या लब्धवरा वसन्। राक्षसस्तान् समागम्य युद्धाय समुपाह्वयत् ॥ ६ ॥
ते तु सर्वे सुविक्रान्ता दैतेया बलशालिनः। नानाप्रहरणास्तत्र प्रहृष्टा युद्धदुर्मदाः ॥ ७ ॥
शूलैस्त्रिशूलैः कुलिशैः पट्टिशासिपरश्वधैः। अन्योन्यं बिभिदुः क्रुद्धा राक्षसा दानवास्तथा ॥ ८ ॥
तेषां तु युध्यमानानां साग्रः संवत्सरो गतः। न चान्यतरतस्तत्र विजयो वा क्षयोऽपि वा ॥ ९ ॥

Having conquered Yama, the foremost of gods, Rāvaṇa (the ten-headed monster) for his part who boasted of his fighting, then saw his associates (in war) so the tradition goes. (1) Thereupon the ogres felt amazed to see Rāvaṇa bathed all over with blood and shattered by blows. (2) Having felicitated him on his victory, and reassured by him in their turn, all the ministers headed by Mārīcha then remounted the Puṣpaka. (3) In order to reach Rasātala (the penultimate subterranean region) the ogre then entered the ocean (the repository of waters) inhabited by giants and the hosts of Nāgas (serpent-like beings having the face of a man and the tail of a serpent) and duly

ततः पाण्डुरमेघाभं कैलासमिव भास्वरम् । वरुणस्यालयं दिव्यमपश्यद् राक्षसाधिपः ॥ २० ॥
क्षरन्तीं च पयस्तत्र सुरभिं गामवस्थिताम् । यस्याः पयोऽभिनिष्यन्दात् क्षीरोदो नाम सागरः ॥ २१ ॥
ददर्श रावणस्तत्र गोवृषेन्द्रवरारणिम् । यस्माच्चन्द्रः प्रभवति शीतरश्मिर्निशाकरः ॥ २२ ॥
यं समाश्रित्य जीवन्ति फेनपाः परमर्षयः । अमृतं यत्र चोत्पन्नं स्वधा च स्वधभोजिनाम् ॥ २३ ॥

Thereupon the suzerain lord of the ogres saw the heavenly abode of Varuna (the god of water) which looked like a white cloud and shone like Mount Kailasa. (20) Rāvana also saw stationed there the cow of plenty pouring out milk (from her teats) called Surabhi, the mother of the foremost of bulls (the transport of Lord Śiva), from the flow of whose milk comes into existence the ocean named Ksiroda (the ocean of milk) from which springs up the moon of cool rays,—who ushers in the night,—(nay) on which depend the highest Rsis (the seers of Vedic Mantras) living on the froth of milk and in which appears nectar (the food of the immortals) and Swadhā, the food of the manes. (21—23)

यां ब्रुवन्ति नरा लोके सुरभिं नाम नामतः ।
प्रदक्षिणं तु तां कृत्वा रावणः परमाद्भुताम् । प्रविवेश महाघोरं गुप्तं बहुविधैर्बलैः ॥ २४ ॥
ततो धाराशताकीर्णं शारदाभ्रनिभं तदा । नित्यप्रहृष्टं ददर्श वरुणस्य गृहोत्तमम् ॥ २५ ॥
ततो हत्वा बलाध्यक्षान् समरे तैश्च ताडितः । अब्रवीच्च ततो योधान् राजा शीघ्रं निवेद्यताम् ॥ २६ ॥
युद्धार्थी रावणः प्राप्तस्तस्य युद्धं प्रदीयताम् । वद वा न भयं तेऽस्ति निर्जितोऽस्मीति साञ्जलिः ॥ २७ ॥

Walking clockwise round that most wonderful cow, whom human beings on this (mortal) plane speak of by the name of Surabhi, Rāvana for his part deeply penetrated into the exceedingly formidable domain of Varuna (the god of water), protected by troops of various kinds. (24) Thereupon he saw on that occasion the excellent dwelling of Varuna, surrounded by hundreds of waterfalls, shining like an autumnal cloud and always highly delightful. (25) Having thereupon struck down the generals of Varuna's army on the battle-field and struck (in turn) by them, Rāvana then said to the former's warriors —"Let your ruler be speedily notified (in the following words —) (26) 'Seeking an encounter, Rāvana has arrived (at your door), battle may be given to him or admit with joined palms that you stand defeated. (Then) there is no fear for you.'" (27)

एतस्मिन्नन्तरे क्रुद्धा वरुणस्य महात्मनः । पुत्राः पौत्राश्च निष्क्रामन् गौश्च पुष्करमेव च ॥ २८ ॥
ते तु तत्र गुणोपेता बलैः परिवृताः स्वकैः । युक्त्वा रथान् कामगमानुद्यद्भास्करवर्चसः ॥ २९ ॥
ततो युद्धं समभवद् दारुणं रोमहर्षणम् । सलिलेन्द्रस्य पुत्राणां रावणस्य च धीमतः ॥ ३० ॥
अमात्यैश्च महावीर्यैर्दशग्रीवस्य रक्षसः । वारुणं तद् बलं सर्वं क्षणेन विनिपातितम् ॥ ३१ ॥

In the meantime provoked to anger, issued forth the sons and grandsons of the high-souled Varuna as well as (their two generals), Gau and Puskara. (28) Having harnessed their chariots, which were able to move wherever one liked and which shone like the rising sun, they, for their part, adorned as they were with (all) virtues appeared on the field of battle, surrounded by their troops. (29) Then ensued a fierce struggle, which caused one's hair to stand on end, between the sons of Varuna (the god of water) and the clever Rāvana. (30) And the whole of that army of Varuna was exterminated in an instant by the ministers of the ten-headed ogre, who were endowed with extraor[illegible] (31)

even) as clouds would lash a hill. (42) Provoked to anger, Rāvaṇa (the ten-headed monster), who resembled the swollen fire of dissolution, showered an exceedingly formidable hail of shafts on their vital parts. (43) Firmly established (in his car) Rāvaṇa (who was difficult to overpower) then hurled on them pestles of various kinds, hundreds of lances, sharp-edged spears and javelins too as well as huge Śataghnīs (stones studded with iron spikes and four Tālas in length)* Though pierced through and through, these valiant foot-soldiers rushed forth. The foot-soldiers (however) were reduced to straits due to that very hail of weapons as sixty-year old elephants would be on entering an extensive morass (44—46)

सीदमानान् सुतान् दृष्ट्वा विह्वलान् स महाबलः। ननाद रावणो हर्षान्महानम्बुधरो यथा ॥ ४७ ॥
ततो रक्षो महानादान् मुक्त्वा हन्ति स्म वारुणान्। नानाप्रहरणोपेतैर्धारापातैरिवाम्बुदः ॥ ४८ ॥
ततस्ते विमुखाः सर्वे पतिता धरणीतले। रणात् स्वपुरुषैः शीघ्रं गृहाण्येव प्रवेशिताः ॥ ४९ ॥
तानब्रवीत् ततो रक्षो वरुणाय निवेद्यताम्। रावणं त्वब्रवीन्मन्त्री प्रहासो नाम वारुणः ॥ ५० ॥
गतः खलु महाराजो ब्रह्मलोकं जलेश्वरः। गान्धर्वं वरुणः श्रोतुं यं त्वमाह्वयसे युधि ॥ ५१ ॥
तत् किं तव वृथा वीर परिश्रम्य गते नृपे। ये तु संनिहिता वीराः कुमारास्ते पराजिताः ॥ ५२ ॥

Seeing those sons of Varuṇa, suffering and distracted, the notorious Rāvaṇa, who was endowed with extraordinary might, thundered in joy like a huge cloud. (47) Emitting great shouts, the ogre thereupon began to strike the sons of Varuṇa with various weapons in hand as a cloud would lash trees with torrents. (48) They all thereupon fell to the ground and, their faces (thus) from the battle, were speedily taken from the battle-field to their homes by their own men. (49) The ogre then said to them, "Let my presence be announced to Varuṇa " A counsellor of Varuṇa, Prahāsa by name, however, made the following reply to Rāvaṇa— "The great king Varuṇa, the ruler of the waters, whom you are challenging to a combat, has, really speaking, gone to Brahmaloka (the domain of Brahmā) to listen to the music of Gandharvas (celestial musicians). (50-51) When the king has gone out, O hero, what will you gain by exerting yourself in vain ? As for his valiant sons, who were present here, they stand vanquished (by you)" (52)

राक्षसेन्द्रस्तु तच्छ्रुत्वा नाम विश्राव्य चात्मनः। हर्षान्नादं विमुञ्चन् वै निष्क्रान्तो वरुणालयात् ॥ ५३ ॥
आगतस्तु पथा येन तेनैव विनिवृत्य सः। लङ्कामभिमुखो रक्षो नभस्तलगतो ययौ ॥ ५४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे त्रयोविंशः सर्गः ॥ २३ ॥

Hearing this and proclaiming his name, Rāvaṇa (the king of ogres) for his part made good his exit from the domain of Varuṇa, shouting through joy (53) Returning by the same route by which he had come, the said ogre rose into the heavens and proceeded towards Lankā.[1] (54)

Thus ends Canto Twenty-three in the Uttara Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

---

* शतघ्नी च चतुस्ताला लोहकण्टकसंचिता । or [illegible]

1. Some recensions of the Rāmāyaṇa contain five interpolated cantos after Canto XXIII, giving a detailed description of Rāvaṇa's expedition culminating in the conquest of the four quarters. To avoid prolixity the cantos have not been incorporated in our text.

countenance and eyes, resembled a female deer fallen into the clutches of a lion. One of them thought, "Will this fellow actually devour me ?" Sore stricken with sorrow, another thought, "Will this fellow kill me ?"

इति मातॄः पितॄन् स्मृत्वा भर्तॄन् भ्रातॄंस्तथैव च ॥ १२ ॥
दुःखशोकसमाविष्टा विलेपुः सहिताः स्त्रियः । कथं नु खलु मे पुत्रो भविष्यति मया विना ॥ १३ ॥
कथं माता कथं भ्राता निमग्नः शोकसागरे । हा कथं नु करिष्यामि भर्तुस्तस्मादहं विना ॥ १४ ॥
मृत्यो प्रसादयामि त्वां नय मां दुःखभागिनीम् । किं नु तद् दुष्कृतं कर्म पुरा देहान्तरे कृतम् ॥ १५ ॥
एवं स्म दुःखिताः सर्वाः पतिताः शोकसागरे । न खल्विदानीं पश्यामो दुःखस्यान्तमिहात्मनः ॥ १६ ॥
अहो धिङ्मानुषं लोकं नास्ति खल्वधमः परः । यद् दुर्बला बलवता भर्तारो रावणेन नः ॥ १७ ॥
सूर्येणोदयता काले नक्षत्राणीव नाशिताः । अहो सुबलवद् रक्षो वधोपायेषु रज्यते ॥ १८ ॥
अहो दुर्वृत्तमास्थाय नात्मानं वै जुगुप्सते । सर्वथा सदृशस्तावद् विक्रमोऽस्य दुरात्मनः ॥ १९ ॥
इदं त्वसदृशं कर्म परदाराभिमर्शनम् । यस्मादेष परक्यासु रमते राक्षसाधमः ॥ २० ॥
तस्माद् वै स्त्रीकृतेनैव वधं प्राप्स्यति दुर्मतिः ।

Thinking of their mothers, fathers, husbands and even so of their brothers, overpowered (as they were) by sorrow and grief, the women lamented in a body as follows—"How, I wonder, will my son actually fare without me ? (7–13) How will my mother and brother, completely submerged in an ocean of grief get on ? Oh, how shall I do without that husband (of mine) ? (14) Death, I seek your favour, (pray) bear me away whose lot is affliction What I wonder, may be the misdeed which was perpetrated by me in some previous existence in another body, due to which we have all sunk into an ocean of grief, stricken with sorrow. Indeed we see no end to our misery any more (15-16) Oh, fie on this human world surely there is no other world viler than this, in that our imbecile husbands were destroyed by the mighty Rāvaṇa (even) as stars are made to disappear by the sun rising in time. Ah, the exceedingly mighty ogre takes delight in contriving the means of destruction. (17-18) Ah, though holding fast to evil conduct, he does not feel disgusted with himself, the prowess of this evil-minded fellow is for that matter entirely becoming of him. (19) This act of laying his hands on others' wives, however, is (quite) unworthy of him. Since this wretch among the ogres takes delight in the wives of others, hence the evil-minded fellow will undoubtedly meet his death through the effort of a woman alone."

सतीभिर्वरनारीभिरेवं वाक्येऽभ्युदीरिते ॥ २१ ॥
नेदुर्दुन्दुभयः स्वस्थाः पुष्पवृष्टिः पपात च । शप्तः स्त्रीभिः स तु समं हतौजा इव निष्प्रभः ॥ २२ ॥
पतिव्रताभिः साध्वीभिर्बभूव विमना इव । एवं विलपितं तासां शृण्वन् राक्षसपुंगवः ॥ २३ ॥
प्रविवेश पुरीं लङ्कां पूज्यमानो निशाचरैः ।

When such an imprecation was pronounced by those virtuous and noble women, kettle-drums sounded in the heavens and a shower of flowers fell (on the earth). Cursed by virtuous women devoted to their husband, Rāvaṇa for his part, lost his lustre like one whose vigour had been destroyed and felt disconsolate as it were. Hearing their lament, Rāvaṇa (a bull among the ogres) penetrated deep into the city of Laṅkā, acclaimed by the rangers of the night.

son-in-law. (33-34) Hence, O sister, your aforesaid husband was killed by me on the field of battle. However, I shall do to you whatever good turn is called for at the present moment. (35) Live under the protection of your cousin, Khara, who has been endowed with rulership. Your (aforesaid) exceptionally mighty cousin will have the power to dispatch (at will) and provide subsistence to fourteen thousand ogres. Your aforesaid cousin (born of your mother's own sister), Khara, is competent to do this and will ever continue to do your bidding. Let this hero proceed with all speed to guard the Dandaka forest closely. (36–38) The exceptionally mighty Dūṣaṇa will be the commander of his forces. Living there, the valiant Khara will ever do your bidding. (39) He will be the ruler of ogres capable of changing their form at will."

एवमुक्त्वा दशग्रीवः सैन्यमस्यादिदेश ह ॥ ४० ॥
चतुर्दश सहस्राणि रक्षसां वीर्यशालिनाम् । स तैः परिवृतः सर्वैं राक्षसैर्घोरदर्शनैः ॥ ४१ ॥
आगच्छत खरः शीघ्रं दण्डकानकुतोभयः ।
स तत्र कारयामास राज्यं निहतकण्टकम् । सा च शूर्पणखा तत्र न्यवसद् दण्डके वने ॥ ४२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे चतुर्विंशः सर्गः ॥ २४ ॥

Having spoken as aforesaid, Rāvana (the ten-headed monster), ordered fourteen thousand of valiant ogres to form the army of Khara, so the tradition goes. Surrounded by all those fierce-looking ogres the notorious Khara, who had no fear from any quarter, arrived with all speed in the Dandaka forest. There he established his undisputed rulerhsip. The said Śūrpaṇakhā too lived in the same Dandaka forest. (40–42)

Thus ends Canto Twenty-four in the Uttara Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चविंशः सर्गः

Canto XXV

Meghanāda attains success through sacrifices; Vibhīṣaṇa describes the evil consequences of bearing away others' wives; after consoling Kumbhīnasī, Rāvaṇa, accompanied by Madhu, invades the realm of the gods.

स तु दत्त्वा दशग्रीवो बलं घोरं खरस्य तत् । [illegible] ॥ १ ॥
ततो निकुम्भिला नाम लङ्कोपवनमुत्तमम् । [illegible] ॥ २ ॥
ततो यूपशताकीर्णं सौम्यचैत्योपशोभितम् । [illegible] ॥ ३ ॥
ततः कृष्णाजिनधरं कमण्डलुशिखाध्वजम् । [illegible] ॥ ४ ॥
तं समासाद्य लङ्केशः परिष्वज्याथ बाहुभिः । [illegible] ॥ ५ ॥
उशना त्वब्रवीत् तत्र यज्ञसम्पत्समृद्धये । [illegible] ॥ ६ ॥

Having handed over to Khara the command of that formidable ar- [illegible]

रावणस्त्वब्रवीद् वाक्यं नावगच्छामि किं त्विदम् । कोऽयं यस्तु त्वयाऽऽख्यातो मधुरित्येव नामतः ॥ २० ॥

Thereupon Rāvana (the ten-headed monster) said, "This was not done well in that my enemies, whose leader is Indra, have been worshipped by means of offerings. (14) Come now, that which has actually been done, has been done well, there is no doubt (about it) Come, O my good child ! let us return to our abode." (15) Moving from that place with his son (Meghanāda) and Vibhīṣaṇa, Rāvana (the ten-headed monster) caused to descend all those women, whose throats were choked with tears, nay, who were endowed with propitious bodily marks and were veritable jewels among the ladies of gods, Dānavas and ogres. Coming to know the mind of Rāvana with regard to them, Vibhīṣana (whose mind was set on virtue) spoke (to him) as follows —(16-17) "Acting according to your own sweet will, you knowingly commit offence against living beings through such practices, which ruin your fame and fortune and bring a blot on your family. (18) Having overpowered their relations, these excellent women have been borne away by you, nay, disregarding you, O king, (your own cousin) Kumbhīnasī has been borne away by Madhu." (19) Rāvana, however, observed as follows.—"I am not aware as to how this happened Who actually is this fellow who has been spoken of by you by the name of Madhu ?" (20)

विभीषणस्तु संक्रुद्धो भ्रातरं वाक्यमब्रवीत् । श्रूयतामस्य पापस्य कर्मणः फलमागतम् ॥ २१ ॥
मातामहस्य योऽस्माकं ज्येष्ठो भ्राता सुमालिनः । माल्यवानिति विख्यातो वृद्धः प्राज्ञो निशाचरः ॥ २२ ॥
पितुर्ज्येष्ठो जनन्या नो ह्यस्माकं चार्यकोऽभवत् । तस्य कुम्भीनसी नाम दुहितुर्दुहिताभवत् ॥ २३ ॥
मातृष्वसुरथास्माकं सा च कन्यानलोद्भवा । भवत्यस्माकमेवैषा भ्रातृणां धर्मतः स्वसा ॥ २४ ॥
सा हृता मधुना राजन् राक्षसेन बलीयसा । यज्ञप्रवृत्ते पुत्रे तु मयि चान्तर्जलोषिते ॥ २५ ॥
कुम्भकर्णे महाराज निद्रामनुभवत्यथ । निहत्य राक्षसश्रेष्ठानमात्यानिह सम्मतान् ॥ २६ ॥
धर्षयित्वा हृता सा तु गुप्ताप्यन्तःपुरे तव । श्रुत्वापि तन्महाराज क्षान्तमेव हतो न सः ॥ २७ ॥
यस्मादवश्यं दातव्या कन्या भर्त्रे हि भ्रातृभिः । तदेतत् कर्मणो ह्यस्य फलं पापस्य दुर्मतेः ॥ २८ ॥
अस्मिन्नेवाभिसम्प्राप्तं लोके विदितमस्तु ते ।

Filled with rage, Vibhīṣana for his part replied as follows to his (eldest) brother —"Listen, the fruit of your present sinful deed has appeared (in the shape of the abduction of your own cousin). (21) The aged and sagacious ranger of the night, widely known by the name of Mālyavān, who is the eldest brother of our maternal grandfather, Sumālī, is the eldest uncle of our mother (Kaikasī) and as such worthy of our respect. He had a daughter's daughter, Kumbhīnasī by name. (22-23) Nay, being daughter of our mother's sister, born as she is of Analā (our mother's own younger sister), she no doubt stands virtually and rightly in the relation of a sister to us (all) brothers (24) While your son (Meghanāda) for his part was engaged in a sacrifice, Your Majesty, and I lay submerged in water (doing Tapas), while Kumbhakarṇa was enjoying sleep, O great king, she was borne away by the ogre Madhu of superior might after killing our ministers, the foremost of ogres, who were held in high esteem here, O king ! (25-26) Though kept under watch in your gynaeceum, she was borne away after overpowering her. Even on hearing of it, O great monarch, the insult was pocketed (by us)—the fellow was not killed for a maiden needs must be given away to a husband by her brothers Let it be known to you that this is surely the fruit of your sinful deeds as well of your perv[illegible] reaped in this very existence

added, "What shall I do for you ?" She replied, "If you are pleased with me, O mighty-armed monarch, you ought not to kill my husband here today, O bestower of honour ! For nothing is said to be so dreadful as the death of a husband in the eyes of ladies of noble birth in this world. (36—42) Of all dreaded things widowhood is a great misfortune Be true to your word, O ruler of rulers ! Have regard for me who am supplicating you. (43) An assurance has been given by you, of your own accord, O great king, in the following words — 'You ought not to be afraid.'"

रावणस्त्वब्रवीद्धृष्टः स्वसारं तत्र संस्थिताम् ॥ ४४ ॥
क्व चासौ तव भर्ता वै मम शीघ्रं निवेद्यताम् । सह तेन गमिष्यामि सुरलोकं जयाय हि ॥ ४५ ॥
तव कारुण्यसौहार्दान्निवृत्तोऽस्मि मधोर्वधात् ।

Feeling rejoiced, Rāvana, however, spoke (as follows) to his sister, standing there —(44) "Nay, let it be made known to me without delay where your husband actually is. I shall proceed with him to the realm of gods without doubt for the sake of conquest. (45) Out of compassion and goodwill for you I have desisted from the destruction of Madhu."

इत्युक्ता सा समुत्थाप्य प्रसुप्तं तं निशाचरम् ॥ ४६ ॥
अब्रवीत् सम्प्रहृष्टेव राक्षसी सा पतिं वचः । एष प्राप्तो दशग्रीवो मम भ्राता महाबलः ॥ ४७ ॥
सुरलोकजयाकाङ्क्षी साहाय्ये त्वां वृणोति च । तदस्य त्वं सहायार्थं सबन्धुर्गच्छ राक्षस ॥ ४८ ॥
स्निग्धस्य भजमानस्य युक्तमर्थाय कल्पितुम् । तस्यास्तद् वचनं श्रुत्वा तथेत्याह मधुर्वचः ॥ ४९ ॥
ददर्श राक्षसश्रेष्ठं यथान्यायमुपेत्य सः । पूजयामास धर्मेण रावणं राक्षसाधिपम् ॥ ५० ॥

Having awakened that ranger of the night, who was fast asleep, when reassured in these words and transported with joy as it were, the aforesaid ogress Kumbhīnasī spoke as follows to her husband — "Here stands my exceptionally mighty brother, Rāvana (the ten-headed monster) arrived. (46-47) Desirous of conquering the realm of gods, he asks you for help. Therefore, accompanied by your kinsmen, go out for help. O ogre ! (48) It is advisable (for you) to do your best in the interest of one who is affectionate (to you) and loves you (as a son-in-law)." Hearing the aforesaid advice, Madhu replied as follows "So be it." (49) He saw Rāvana, the foremost of ogres, and approaching him according to propriety, paid respects to the suzerain lord of ogres in accordance with the prescribed code of conduct. (50)

प्राप्य पूजां दशग्रीवो मधुवेश्मनि वीर्यवान् । तत्र चैकां निशामुष्य गमनायोपचक्रमे ॥ ५१ ॥
ततः कैलासमासाद्य शैलं वैश्रवणालयम् । राक्षसेन्द्रो महेन्द्राभः सेनामुपनिवेशयत् ॥ ५२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे पञ्चविंशः सर्गः ॥ २५ ॥

Receiving attention in the abode of Madhu and having stayed there for one night, the powerful Rāvana (the ten-headed monster) got ready to leave (for the realm of gods) (51) Having reached Mount Kailāsa, the abode of Kubera (son of Viśravā), Rāvana (the ruler of ogres), who resembled the mighty Indra, encamped his army there (52)

Thus ends Canto Twenty-five in the Uttara Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एतस्मिन्नन्तरे तत्र दिव्याभरणभूषिता । सर्वाप्सरोवरा रम्भा पूर्णचन्द्रनिभानना ॥ १४ ॥
दिव्यचन्दनलिप्ताङ्गी मन्दारकृतमूर्धजा । दिव्योत्सवकृतारम्भा दिव्यपुष्पविभूषिता ॥ १५ ॥
चक्षुर्मनोहरं पीनं मेखलादामभूषितम् । समुद्वहन्ती जघनं रतिप्राभृतमुत्तमम् ॥ १६ ॥
कृतैर्विशेषकैरार्द्रैः षडर्तुकुसुमोद्भवैः । बभावन्यतमेव श्रीः कान्तिश्रीद्युतिकीर्तिभिः ॥ १७ ॥
नीलं सतोयमेघाभं वस्त्रं समवगुण्ठिता । यस्या वक्त्रं शशिनिभं भ्रुवौ चापनिभे शुभे ॥ १८ ॥
ऊरू करिकराकारौ करौ पल्लवकोमलौ । सैन्यमध्येन गच्छन्ती रावणेनोपलक्षिता ॥ १९ ॥

In the meantime appeared there Rambhā, the foremost of all celestial nymphs, decked with celestial jewels, whose face resembled the full moon, whose limbs were smeared with ethereal sandal-paste, whose tresses were adorned with (heavenly) Mandāra flowers, who had (just) commenced her journey to revel in a heavenly joy and was adorned with heavenly flowers, who was distinguished by soul-captivating eyes and fleshy hips decked with a girdle, which she carried as an excellent gift of love as it were, and who, what with wet ornaments made of flowers of all the six seasons, and what with her splendour, elegance, brilliance and fame shone like another Śrī (the goddess of fortune), whose face shone like the moon, whose beautiful eyebrows resembled two bows, whose thighs were shaped like the trunk of an elephant and whose hands were soft like tender leaves and who wearing as she did, a blue sari resembling a rainy cloud was perceived by Rāvaṇa while passing through his army. (14–19)

तां समुत्थाय गच्छन्तीं कामबाणवशं गतः । करे गृहीत्वा लज्जन्तीं स्मयमानोऽभ्यभाषत ॥ २० ॥
क्व गच्छसि वरारोहे कां सिद्धिं भजसे स्वयम् । कस्याभ्युदयकालोऽयं यस्त्वां समुपभोक्ष्यते ॥ २१ ॥
त्वदाननरसस्याद्य पद्मोत्पलसुगन्धिनः । सुधामृतरसस्येव कोऽद्य तृप्तिं गमिष्यति ॥ २२ ॥
स्वर्णकुम्भनिभौ पीनौ शुभौ भीरु निरन्तरौ । कस्योरस्थलसंस्पर्शं दास्यतस्ते कुचाविमौ ॥ २३ ॥
सुवर्णचक्रप्रतिमं स्वर्णदामचितं पृथु । अध्यारोक्ष्यति कस्तेऽद्य जघनं स्वर्गरूपिणम् ॥ २४ ॥
मद्विशिष्टः पुमान् कोऽद्य शक्रो विष्णुरथाश्विनौ । मामतीत्य हि यच्च त्वं यासि भीरु न शोभनम् ॥ २५ ॥
विश्रम त्वं पृथुश्रोणि शिलातलमिदं शुभम् । त्रैलोक्ये यः प्रभुश्चैव मदन्यो नैव विद्यते ॥ २६ ॥
तदेवं प्राञ्जलिः प्रह्वो याचते त्वां दशाननः । भर्तुर्भर्ता विधाता च त्रैलोक्यस्य भजस्व माम् ॥ २७ ॥

Springing on his feet, and holding her by the hand as she was wending her way blushing, Rāvaṇa, who had fallen a prey to the darts of love, then smilingly spoke to her (as follows) — (20) "Where are you going, O lady of lovely limbs? Whose (cherished) object are you seeking to accomplish by yourself? Whose is the hour of good fortune approaching, who is going to enjoy you? (21) Who will be sated today by quaffing the nectar of nectars in the shape of the sweetness of your lips bearing the fragrance of the lotus and the lily? (22) To whose bosom are these fully developed, beautiful and closely set breasts of yours, resembling a pair of gold pitchers, going to give their blessed touch, O timid one? (23) Who is going to bestride today your broad hips resembling a disc of gold, encircled by a girdle of gold and which is heaven incarnate? (24) What male is superior to me today—be he Indra (the ruler of gods), Lord Viṣṇu (the Protector of the universe) or the Aświns (the twin-born gods who are the physicians of gods)? Nay, it is surely not good that you are passing by me, O timid one! (25) Rest (awhile) on this lovely rock, O lady of shapely hips! Nay, he who lords it over the three

Spoken to in these words (by her), Rāvaṇa (the ten-headed monster) replied like a humble man as follows.—(38) "The plea which you have given in the words, 'I am your daughter-in-law' holds good in the case of those who have (only) one husband. Celestial nymphs have no husband nor are gods committed to a single wife, such is the eternal law obtaining in the realm of gods."

एवमुक्त्वा स तां रक्षो निवेश्य च शिलातले ॥ ४० ॥
कामभोगाभिसंरक्तो मैथुनायोपचक्रमे । सा विमुक्ता ततो रम्भा भ्रष्टमाल्यविभूषणा ॥ ४१ ॥
गजेन्द्राक्रीडमथिता नदीवाकुलतां गता । लुलिताकुलकेशान्ता करवेपितपल्लवा ॥ ४२ ॥
पवनेनावधूतेव लता कुसुमशालिनी । सा वेपमाना लज्जन्ती भीता करकृताञ्जलिः ॥ ४३ ॥
नलकूबरमासाद्य पादयोर्निपपात ह । तदवस्थां च तां दृष्ट्वा महात्मा नलकूबरः ॥ ४४ ॥
अब्रवीत् किमिदं भद्रे पादयोः पतितासि मे । सा वै निःश्वसमाना तु वेपमाना कृताञ्जलिः ॥ ४५ ॥
तस्मै सर्वं यथातत्त्वमाख्यातुमुपचक्रमे ।

Saying so and laying her on the rock, the ogre, who was excessively fond of gratifying his lust, started copulating (with her). Her ornaments of flowers having fallen off (in the course of the embrace), Rambhā felt disturbed in mind like a river ruffled by the sport of a lordly elephant, and was then let go (by Rāvaṇa). With the ends of her tresses dishevelled and tossed about, and her hands, resembling tender leaves, shaken, she looked like a creeper laden with flowers and shaken by the wind. Approaching Nalakūbara with joined palms, she fell at his feet, they say, trembling with fear and feeling abashed. Nay, seeing her reduced to that condition, the magnanimous Nalakūbara said, "Blessed one, how is it that you have fallen at my feet?" Trembling and breathing hard, she for her part actually proceeded with joined palms to relate to him everything according to facts (as follows):

एष देव दशग्रीवः प्राप्तो गन्तुं त्रिविष्टपम् ॥ ४६ ॥
तेन सैन्यसहायेन निशेयं परिणामिता । आयान्ती तेन दृष्टास्मि त्वत्सकाशमरिंदम ॥ ४७ ॥
गृहीता तेन पृष्टास्मि कस्य त्वमिति रक्षसा । मया तु सर्वं यत् सत्यं तस्मै सर्वं निवेदितम् ॥ ४८ ॥
काममोहाभिभूतात्मा नाश्रौषीत् तद् वचो मम । याच्यमानो मया देव स्नुषा तेऽहमिति प्रभो ॥ ४९ ॥
तत् सर्वं पृष्ठतः कृत्वा बलात् तेनास्मि धर्षिता । एवं त्वमपराधं मे क्षन्तुमर्हसि सुव्रत ॥ ५० ॥
नहि तुल्यं बलं सौम्य स्त्रियाश्च पुरुषस्य हि ।

"Rāvaṇa (the ten-headed monster) has arrived on his way to heaven, my lord! The night has been spent by him in the company of his army (here). While coming to your presence, O scourge of your foes, I was caught sight of by him. (39—47) Seizing hold of me, that ogre inquired of me, 'To whom do you belong?' For my part all that was true was related by me to him. (48) His mind being overpowered by infatuation born of lust, he (however) would not listen to that plea of mine. Disregarding all that, O adorable one, even though he was being appealed to by me in the words—'I am your daughter-in-law', I was violated by him perforce, my lord! You ought to condone my fault committed in such circumstances, O god of commendable vows! (49-50) A woman's strength and that of a man are in no way equal. I beg you to forgive this offence of mine."

एतच्छ्रुत्वा तु संक्रुद्धस्तदा वैश्रवणात्मजः ॥ ५१ ॥
धर्षणं तां परां श्रुत्वा ध्यानं सम्प्रविवेश ह । तस्य तत् कर्म विज्ञाय तदा वैश्रवणात्मजः ॥ ५२ ॥

Clad in armour, the Rudras accompanied by the sons of Aditi, the Vasus, the wind-gods, the two Aświns (the twin-born physicians of gods) thereupon sallied forth from the city (of gods) with all speed to meet the ogres (22) In the meantime at the close of the night was heard on all sides the tumult of the Rākṣasa army, whose method of fighting was superior (to that of the gods) (23) Perceiving one another when fully awakened, the ogres, who were endowed with extraordinary valour, advanced, full of joy with their faces turned towards the battle-field alone. (24) On seeing that huge and imperishable army in the forefront of battle, a great confusion was sown among the ranks of the gods. (25) Then ensued a grim fight between the gods (on the one hand) and the Dānavas and ogres (on the other) amidst a tumultuous roar and a flourish of weapons of every kind (26)

एतस्मिन्नन्तरे शूरा राक्षसा घोरदर्शनाः । युद्धार्थं समवर्तन्त सचिवा रावणस्य ते ॥ २७ ॥
मारीचश्च प्रहस्तश्च महापार्श्वमहोदरौ । अकम्पनो निकुम्भश्च शुकः सारण एव च ॥ २८ ॥
संह्रादो धूमकेतुश्च महादंष्ट्रो घटोदरः । जम्बुमाली महाह्रादो विरूपाक्षश्च राक्षसः ॥ २९ ॥
सुप्तघ्नो यज्ञकोपश्च दुर्मुखो दूषणः खरः । त्रिशिरा करवीराक्षः सूर्यशत्रुश्च राक्षसः ॥ ३० ॥
महाकायोऽतिकायश्च देवान्तकनरान्तकौ । एतैः सर्वैः परिवृतो महावीर्यैर्महाबलः ॥ ३१ ॥
रावणस्यार्यकः सैन्यं सुमाली प्रविवेश ह । स दैवतगणान् सर्वान् नानाप्रहरणैः शितैः ॥ ३२ ॥
व्यध्वंसयत् समं क्रुद्धो वायुर्जलधरानिव । तद् दैवतबलं राम हन्यमानं निशाचरैः ॥ ३३ ॥
प्रणुन्नं सर्वतो दिग्भ्यः सिंहनुन्ना मृगा इव ।

In the meantime turned up for an encounter the notorious ministers of Rāvaṇa, valiant ogres of grim aspect—Mārīcha and Prahasta as well as Mahāpārśwa and Mahodara, Akampana and Nikumbha, Śuka and Sāraṇa, Samhrāda and Dhūmaketu, Mahādaṁṣṭra, Ghaṭodara, Jambumālī, Mahāhrāda and the ogre Virūpākṣa, Suptaghna and Yajñakopa, Durmukha, Dūṣaṇa, Khara, Triśirā, Karavīrākṣa and the ogre Sūryaśatru, Mahākāya and Atikāya, Devāntaka and Narāntaka. Surrounded by all these ogres of extraordinary valour, the very mighty Sumālī, Rāvaṇa's maternal grandfather, they say, duly entered the field of battle. Provoked to anger, he drove away all at once with his various sharp weapons all the celestial hosts even as a tempest scatters clouds. Being hit, O Rāma, by the rangers of the night, that army of gods fled in all directions like the deer chased by a lion.

एतस्मिन्नन्तरे शूरो वसूनामष्टमो वसुः ॥ ३४ ॥
सावित्र इति विख्यातः प्रविवेश रणाजिरम् । सैन्यैः परिवृतो हृष्टैर्नानाप्रहरणोद्यतैः ॥ ३५ ॥
त्रासयञ्शत्रुसैन्यानि प्रविवेश रणाजिरम् । तथाऽऽदित्यौ महावीर्यौ त्वष्टा पूषा च तौ समम् ॥ ३६ ॥
निर्भयौ सह सैन्येन तदा प्राविशतां रणे । ततो युद्धं समभवत् सुराणां सह राक्षसैः ॥ ३७ ॥
क्रुद्धानां रक्षसां कीर्तिं समरेष्वनिवर्तिनाम् । ततस्ते राक्षसाः सर्वे विबुधान् समरे स्थितान् ॥ ३८ ॥
नानाप्रहरणैर्घोरैर्जघ्नुः शतसहस्रशः । देवाश्च राक्षसान् घोरान् महाबलपराक्रमान् ॥ ३९ ॥
समरे विमलैः शस्त्रैरुपनिन्युर्यमक्षयम् ।

In the meantime a heroic Vasu, the eighth among the Vasus, widely known by the name of Sāvitra, duly entered the field of battle. Surrounded by exultant troops, equipped with every kind of weapon, he duly entered the

[q]uestion which shone like a meteor, flashed [l]ike a mighty thunderbolt hurled with a [c]rash by Indra (the ruler of gods) on a mountain. Having been reduced to ashes [b]y the mace, neither the bones nor the [h]ead nor the flesh of the ogre who was killed could be seen on the field of battle Seeing him killed in battle, all the ogres in a body fled in every direction calling out one another. Being put to flight by the Vasu, the ogres could not stand. (27—52)

Thus ends Canto Twenty-seven in the Uttara Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाविंशः सर्गः

Canto XXVIII

A duel between Meghanāda and Jayanta (Indra's son); Jayanta is removed to another place by Pulomā (his maternal grandfather); the appearance of Indra (the ruler of gods) on the field of battle; the destruction of the Rākṣasa army by the Rudras and the wind-gods; a duel between Indra and Rāvaṇa.

सुमालिनं हतं दृष्ट्वा वसुना भस्मसात्कृतम् । स्वसैन्यं विद्रुतं चापि लक्षयित्वार्दितं सुरैः ॥ १ ॥
ततः स बलवान् क्रुद्धो रावणस्य सुतस्तदा । निवर्त्य राक्षसान् सर्वान् मेघनादो व्यवस्थितः ॥ २ ॥

Provoked to anger on seeing Sumālī [k]illed and reduced to ashes by the Vasu, [a]nd on perceiving his army too put to [fli]ght when hard-pressed by the gods, (nay) rallying all the ogres, the notorious Meghanāda, the mighty son of Rāvaṇa, firmly thereupon took his stand (on the battle-field) at that time (1-2)

स रथेनाग्निवर्णेन कामगेन महारथः । अभिदुद्राव सेनां तां वनान्यग्निरिव ज्वलन् ॥ ३ ॥
ततः प्रविशतस्तस्य विविधायुधधारिणः । विदुद्रुवुर्दिशः सर्वा दर्शनादेव देवताः ॥ ४ ॥
न बभूव तदा कश्चिद् युयुत्सोरस्य सम्मुखे । सर्वानाविध्य वित्रस्तांस्ततः शक्रोऽब्रवीत् सुरान् ॥ ५ ॥
न भेतव्यं न गन्तव्यं निवर्तध्वं रणे सुराः । एष गच्छति पुत्रो मे युद्धार्थमपराजितः ॥ ६ ॥
ततः शक्रसुतो देवो जयन्त इति विश्रुतः । रथेनाद्भुतकल्पेन संग्रामे सोऽभ्यवर्तत ॥ ७ ॥
ततस्ते त्रिदशाः सर्वे परिवार्य शचीसुतम् । रावणस्य सुतं युद्धे समासाद्य प्रजघ्निरे ॥ ८ ॥
तेषां युद्धं समभवत् सदृशं देवरक्षसाम् । महेन्द्रस्य च पुत्रस्य राक्षसेन्द्रसुतस्य च ॥ ९ ॥

Seated in his chariot which shone [li]ke fire and which coursed according to [his] will, that great car-warrior darted [to]wards that army of gods as a blazing [fir]e would rush towards forests. (3) [A]t his very sight as he entered the field [car]rying every kind of weapon (on his [pers]on), the gods then fled in all [di]rections. (4) None could stand before him at that time, pugnacious as he was. Admonishing all the terrified gods, Indra then said to them —(5) "You should not be afraid, nor should you run away. return to the battle-field, O gods! Here goes my son, who is invincible, for an encounter" (6) The celebrated son of Indra, the god widely known by the name of Jayanta, thereupon appeared on

रावणिस्त्वथ संक्रुद्धो बलैः परिवृतः स्वकैः । अभ्यधावत देवांस्तान् मुमोच च महास्वनम् ॥ २२ ॥
दृष्ट्वा प्रणाशं पुत्रस्य दैवतेषु च विद्रुतम् । मातलिं चाह देवेशो रथः समुपनीयताम् ॥ २३ ॥
स तु दिव्यो महाभीमः सज्ज एव महारथः । उपस्थितो मातलिना वाह्यमानो महाजवः ॥ २४ ॥
ततो मेघा रथे तस्मिंस्तडित्वन्तो महाबलाः । अग्रतो वायुचपला नेदुः परमनिःस्वनाः ॥ २५ ॥
नानावाद्यानि वाद्यन्त गन्धर्वाश्च समाहिताः । ननृतुश्चाप्सरःसंघा निर्याते त्रिदशेश्वरे ॥ २६ ॥
रुद्रैर्वसुभिरादित्यैरश्विभ्यां समरुद्गणैः । वृतो नानाप्रहरणैर्निर्ययौ त्रिदशाधिपः ॥ २७ ॥
निर्गच्छतस्तु शक्रस्य परुषः पवनो ववौ । भास्करो निष्प्रभश्चैव महोल्काश्च प्रपेदिरे ॥ २८ ॥

Surrounded by his forces, the son of Rāvaṇa, full of rage, for his part forthwith rushed on the aforesaid gods and raised a loud cry. (22) Nay, seeing the disappearance of his son and the stampede among the gods, the ruler of the gods said to (his charioteer) Mātali—"Let my chariot be brought near." (23) Being driven by Mātali for its part, that celestial, exceedingly formidable, and duly equipped huge chariot, which moved very fast, stood near (24) Thereupon above that chariot and at its head very powerful clouds riven by lightning and set in motion by the wind thundered with a great noise (25) When the ruler of gods sallied forth, Gandharvas (celestial musicians) played on different kinds of musical instruments in a chorus and bevies of celestial nymphs danced. (26) The suzerain lord of the gods sallied forth, surrounded by the (eleven) Rudras, the (eight) Vasus, the (twelve) sons of Aditi, accompanied by the hosts of the wind-gods, equipped with all kinds of weapons, and the (two) Aświns. (27) As Indra set out, a piercing wind began to blow, the sun too was shorn of its splendour and huge meteors fell. (28)

एतस्मिन्नन्तरे शूरो दशग्रीवः प्रतापवान् । आरुरोह रथं दिव्यं निर्मितं विश्वकर्मणा ॥ २९ ॥
पन्नगैः सुमहाकायैर्वेष्टितं लोमहर्षणैः । येषां निःश्वासवातेन प्रदीप्तमिव संयुगे ॥ ३० ॥
दैत्यैर्निशाचरैश्चैव स रथः परिवारितः । समराभिमुखो दिव्यो महेन्द्रं सोऽभ्यवर्तत ॥ ३१ ॥
पुत्रं तं वारयित्वा तु स्वयमेव व्यवस्थितः । सोऽपि युद्धाद् विनिष्क्रम्य रावणिः समुपाविशत् ॥ ३२ ॥
ततो युद्धं प्रवृत्तं तु सुराणां राक्षसैः सह । शस्त्राणि वर्षतां तेषां मेघानामिव संयुगे ॥ ३३ ॥

In the meantime the heroic and mighty Rāvaṇa (the ten-headed monster) ascended his heavenly chariot, fashioned by Viśwakarmā (the artisan of heaven) and hung about by exceptionally gigantic serpents which caused one's hair to stand on end and due to the wind of whose exhalations the chariot appeared on the battle-field to be in flames (29-30) The chariot in question was surrounded by Daityas and night-stalkers Advancing towards the battle-field, that celestial car stood in front of the mighty Indra (31) Keeping back his notorious son, Rāvaṇa for his part firmly took his stand (on the field of battle) himself. Issuing out of the battle-field, the said son of Rāvaṇa too sat quietly (in his chariot) (32) Then started anew the struggle with the ogres of the aforesaid gods, raining weapons on the battle-field like clouds pouring rain. (33)

कुम्भकर्णस्तु दुष्टात्मा नानाप्रहरणोद्यतः । नाध्यगच्छत तदा राजन् युद्धं केनाभ्यपद्यत ॥ ३४ ॥
दन्तैः पादैर्भुजैर्हस्तैः शक्तितोमरमुद्गरैः । येन तेनैव संक्रुद्धस्ताडयामास देवताः ॥ ३५ ॥
स तु रुद्रैर्महाघोरैः संगम्याथ निशाचरः । प्रयुद्धस्तैश्च संग्रामे क्षतः शस्त्रैर्निरन्तरम् ॥ ३६ ॥

head of Rāvaṇa arrows vying with fire and the sun in respect of brilliance (47) The mighty-armed ogre, Rāvaṇa (the ten-headed monster), too covered Indra with showers of arrows shot from his bow (48) When the two warriors were fighting hard in this manner, raining arrows on all sides, everything was actually enveloped in darkness forthwith and nothing could be seen at that moment. (49)

Thus ends Canto Twenty-eight in the Uttara kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनत्रिंशः सर्गः

Canto XXIX

Rāvaṇa carves his way through the army of the gods; the gods try to capture him; Meghanāda captures Indra by employing conjuring tricks and coming out victorious returns to Lankā with his army.

ततस्तमसि संजाते सर्वे ते देवराक्षसाः । अयुध्यन्त बलोन्मत्ताः सूदयन्तः परस्परम् ॥ १ ॥
ततस्तु देवसैन्येन राक्षसानां बृहद् बलम् । दशांशं स्थापितं युद्धे शेषं नीतं यमक्षयम् ॥ २ ॥
तस्मिंस्तु तामसे युद्धे सर्वे ते देवराक्षसाः । अन्योन्यं नाभ्यजानन्त युध्यमानाः परस्परम् ॥ ३ ॥
इन्द्रश्च रावणश्चैव रावणिश्च महाबलः । तस्मिंस्तमोजालवृते मोहमीयुर्न ते त्रयः ॥ ४ ॥
स तु दृष्ट्वा बलं सर्वं रावणो निहतं क्षणात् । क्रोधमभ्यगमत् तीव्रं महानादं च मुक्तवान् ॥ ५ ॥
क्रोधात् सूतं च दुर्धर्षः स्यन्दनस्थमुवाच ह । परसैन्यस्य मध्येन यावदन्तो नयस्व माम् ॥ ६ ॥
अद्यैतान् त्रिदशान् सर्वान् विक्रमैः समरे स्वयम् । नानाशस्त्रमहासारैर्नयामि यमसादनम् ॥ ७ ॥
अहमिन्द्रं वधिष्यामि धनदं वरुणं यमम् । त्रिदशान् विनिहत्याशु स्वयं स्थास्याम्यथोपरि ॥ ८ ॥
विषादो नैव कर्तव्यः शीघ्रं वाहय मे रथम् । द्विः खलु त्वां ब्रवीम्यद्य यावदन्तं नयस्व माम् ॥ ९ ॥
अयं स नन्दनोद्देशो यत्र वर्तामहे वयम् । नय मामद्य तत्र त्वमुदयो यत्र पर्वतः ॥ १० ॥

When darkness supervened, all the aforesaid gods and ogres, drunk as they were with their might, still continued to fight, killing one another. (1) (Barely) one-tenth of the huge army of the ogres was, however, eventually allowed by the celestial host to stand on the battle-field, the rest was dispatched by the gods to the abode of Death. (2) In that battle which was actually fought in darkness, none of the gods and the ogres (who took part in it) recognized one another while contending one with the other. (3) In that battle-field shrouded in a mass of darkness, Indra and Rāvaṇa as well as the exceedingly mighty Meghanāda (son of Rāvaṇa)—the aforesaid three (alone) did not fall a prey to delusion. (4) Beholding his whole army destroyed in an instant, the aforesaid Rāvaṇa for his part flew into violent anger and emitted a great roar. (5) In his fury, they say, the ogre, who was (so) difficult to overcome, spoke (as follows) to his charioteer, who was (still) on the chariot, :—"Take me through the enemy ranks to the place where the (other) end exists (6) This (very) day through feats of valour I shall myself dispatch in combat all the gods to the abode

एतस्मिन्नन्तरे नादो मुक्तो दानवराक्षसैः । हा हताः स्म इति ग्रस्तं दृष्ट्वा शक्रेण रावणम् ॥ २१ ॥
ततो रथं समास्थाय रावणिः क्रोधमूर्च्छितः । तत्सैन्यमतिसंक्रुद्धः प्रविवेश सुदारुणम् ॥ २२ ॥
तां प्रविश्य महामायां प्राप्तां पशुपतेः पुरा । प्रविवेश सुसंरब्धस्तत् सैन्यं समभिद्रवत् ॥ २३ ॥
स सर्वा देवतास्त्यक्त्वा शक्रमेवाभ्यधावत । महेन्द्रश्च महातेजा नापश्यच्च सुतं रिपोः ॥ २४ ॥
विमुक्तकवचस्तत्र वध्यमानोऽपि रावणिः । त्रिदशैः सुमहावीर्यैर्न चकार च किंचन ॥ २५ ॥
स मातलिं समायान्तं ताडयित्वा शरोत्तमैः । महेन्द्रं बाणवर्षेण भूय एवाभ्यवाकिरत् ॥ २६ ॥

In the meantime, on seeing Rāvana overcome by Indra, an outcry was raised by the Dānavas and the ogres, saying—"Alas, we are (all) undone !" (21) Taking his seat in a chariot, Meghanāda (son of Rāvana), who felt greatly enraged, (nay) who was beside himself with anger, then penetrated deep into the fierce army of gods (22) Taking cover under the mighty power of illusion obtained (by him) in the past (as a boon) from Lord Śiva, he penetrated deep into the army of gods in fury and completely dispersed the army of gods. (23) Leaving all the (other) gods (alone), he rushed on Indra himself, but the mighty Indra, though endowed with extraordinary energy, could not perceive the enemy's son (24) His armour having fallen off on the battle-field, while he was being struck by the gods, who were endowed with exceptional prowess, the son of Rāvana did not entertain the least fear. (25) Having hit Mātali, who was advancing, with the best of arrows, he then covered the mighty Indra with a shower of arrows (26)

ततस्त्यक्त्वा रथं शक्रो विससर्ज च सारथिम् । ऐरावतं समारुह्य मृगयामास रावणिम् ॥ २७ ॥

Leaving the chariot, Indra thereupon dismissed the charioteer and, duly mounting the elephant, Airāvata, he began to search for Meghanāda (son of Rāvana). (27)

स तत्र मायाबलवानदृश्योऽथान्तरिक्षगः । इन्द्रं मायापरिक्षिप्तं कृत्वा स प्राद्रवच्छरैः ॥ २८ ॥
स तं यदा परिश्रान्तमिन्द्रं जज्ञेऽथ रावणिः । तदैनं मायया बद्ध्वा स्वसैन्यमभितोऽनयत् ॥ २९ ॥

Confounding Indra by means of his maya (conjuring tricks) while remaining invisible and moving in the air, endowed as he was with the power of maya, the notorious Meghanāda assailed him with arrows. (28) Having bound Indra by dint of maya the moment he came to know of the former having been worn out, Meghanāda (son of Rāvana) forthwith took him to the flank of his army. (29)

तं तु दृष्ट्वा बलात् तेन नीयमानं महारणात् । महेन्द्रममराः सर्वे किं नु स्यादित्यचिन्तयन् ॥ ३० ॥
दृश्यते न स मायावी शक्रजित् समितिंजयः । विद्यावानपि येनेन्द्रो मायया नीयते बलात् ॥ ३१ ॥
एतस्मिन्नन्तरे क्रुद्धाः सर्वे सुरगणास्तदा । रावणं विमुखीकृत्य शरवर्षैरवाकिरन् ॥ ३२ ॥
रावणस्तु समासाद्य आदित्यांश्च वसूंस्तदा । न शशाक स संग्रामे योद्धुं शत्रुभिरर्दितः ॥ ३३ ॥
स तं दृष्ट्वा परिम्लानं प्रहारैर्जर्जरीकृतम् । रावणिः पितरं युद्धेऽदर्शनस्थोऽब्रवीदिदम् ॥ ३४ ॥
आगच्छ तात गच्छामो रणकर्म निवर्त्यताम् । जितं नो विदितं तेऽस्तु स्वस्थो भव गतज्वरः ॥ ३५ ॥
अयं हि सुरसैन्यस्य त्रैलोक्यस्य च यः प्रभुः । स गृहीतो देवबलाद् भग्नदर्पाः सुराः कृताः ॥ ३६ ॥

Having reached his own abode followed by his army and conveyances and taking (with him) the ruler of gods, the powerful son of Rāvaṇa dismissed the ogres who had carried on the operations. (42)

Thus ends Canto Twenty-nine in the Uttara Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिंशः सर्गः

Canto XXX

Brahmā grants boons to Indrajit and prevails on him to release Indra from captivity; nay, reminding the latter of his past sin, Brahmā asks him to perform a sacrifice to propitiate Lord Viṣṇu; at the conclusion of the said sacrifice Indra returns to heaven.

जिते महेन्द्रेऽतिबले रावणस्य सुतेन वै । प्रजापतिं पुरस्कृत्य ययुर्लङ्कां सुरास्तदा ॥ १ ॥
तत्र रावणमासाद्य पुत्रभ्रातृभिरावृतम् । अब्रवीद् गगने तिष्ठन् सामपूर्वं प्रजापतिः ॥ २ ॥
वत्स रावण तुष्टोऽस्मि पुत्रस्य तव संयुगे । अहोऽस्य विक्रमौदार्यं तव तुल्योऽधिकोऽपि वा ॥ ३ ॥
जितं हि भवता सर्वं त्रैलोक्यं स्वेन तेजसा । कृता प्रतिज्ञा सफला प्रीतोऽस्मि ससुतस्य ते ॥ ४ ॥
अयं च पुत्रोऽतिबलस्तव रावण वीर्यवान् । जगतीन्द्रजिदित्येव परिख्यातो भविष्यति ॥ ५ ॥
बलवान् दुर्जयश्चैव भविष्यत्येव राक्षसः । यं समाश्रित्य ते राजन् स्थापितास्त्रिदशा वशे ॥ ६ ॥
तन्मुच्यतां महाबाहो महेन्द्रः पाकशासनः । किं चास्य मोक्षणार्थाय प्रयच्छन्तु दिवौकसः ॥ ७ ॥

Placing Brahmā (the lord of created beings) at their head, when the mighty Indra, who was endowed with surpassing strength, had been actually conquered by Meghanāda (son of Rāvaṇa), the gods then proceeded to Laṅkā. (1) Approaching Rāvaṇa, surrounded by his sons and brothers, Brahmā (the lord of created beings), while remaining in the air, spoke (as follows) in conciliatory tones :-(2) "Dear Rāvaṇa, I am pleased with your son's bearing on the battle-field. Wonderful is the greatness of his prowess He is (thus) your equal or even superior to you (3) By dint of your (own) energy all the three worlds have actually been conquered by you and your vow stands fulfilled I am (accordingly) pleased with you as well as with your son. (4) This son of yours, O Rāvaṇa, is exceedingly mighty and powerful, and will (henceforth) be widely known in the world by the name of Indrajit (the conqueror of Indra). (5) This ogre, relying on whom, O king, you have brought the gods under your sway, will surely become powerful and difficult to conquer (6) Therefore, let the mighty Indra, the tamer of the demon Pāka, be set free Again, what should the gods (lit. denizens of heaven) pay (to you) in consideration for his liberation ?" (7)

अथाब्रवीन्महातेजा इन्द्रजित् समितिंजयः । अमरत्वमहं देव वृणे यद्येष मुच्यते ॥ ८ ॥
ततोऽब्रवीन्महातेजा मेघनादं प्रजापतिः । नास्ति सर्वामरत्वं हि कस्यचित् प्राणिनो भुवि ॥ ९ ॥
चतुष्पदो वा भूतानां वा महौजसाम् । श्रुत्वा पितामहेनोक्तमिन्द्रजित् प्रभुणाव्ययम् ॥ १० ॥
अथाब्रवीत् स तत्रस्थं मेघनादो महाबलः । श्रूयतां या भवेत् सिद्धिः शतक्रतुविमोक्षणे ॥ ११ ॥

ततः क्रुद्धेन तेनासि शप्तः परमतेजसा । गतोऽसि येन देवेन्द्र दशाभागविपर्ययम् ॥ ३१ ॥
यस्मान्मे धर्षिता पत्नी त्वया वासव निर्भयात् । तस्मात् त्वं समरे शक्र शत्रुहस्तं गमिष्यसि ॥ ३२ ॥
अयं तु भावो दुर्बुद्धे यस्त्वयेह प्रवर्तितः । मानुषेष्वपि लोकेषु भविष्यति न संशयः ॥ ३३ ॥
तत्रार्धं तस्य यः कर्ता त्वय्यर्धं निपतिष्यति । न च ते स्थावरं स्थानं भविष्यति न संशयः ॥ ३४ ॥
यश्च यश्च सुरेन्द्रः स्याद् ध्रुवः स न भविष्यति । एष शापो मया मुक्त इत्यसौ त्वां तदाब्रवीत् ॥ ३५ ॥

Lord Brahmā now gave him the assurance —"Be it so !" Nay, Indra was set at liberty by Indrajit, and the gods returned to heaven. (16) In the meanwhile, O Rāma, the wretched Indra, whose divine lustre had disappeared, and whose mind was plunged in thought, was lost in contemplation. (17) Seeing him in that (wretched) plight, Lord Brahmā (the grandfather of the entire creation) said, "O Indra, why did you perpetrate a heinous sin in the past ? (18) Created beings were so evolved by me in my wisdom, O ruler of gods, that they had the same complexion, the same voice and the same form in every way, O king! (19) There was no difference whatsoever in their appearance or even in their distinguishing marks. Hence with a concentrated mind I duly thought of (introducing differences in) those created beings (20) As such in order to make a distinction between them, I evolved a woman. Whatever was striking in every limb of the created beings was reproduced (in her) (21) With those features and excellences was created by me, the woman Ahalyā. 'Hala' stands here for ugliness and the reproachability following from it is 'Halya'. (22) The woman was widely known as 'Ahalyā' in that there was no reproachability in her. Nay, 'Ahalyā' itself was proclaimed by me as her name. (23) On that woman having been evolved, O ruler of gods, and a jewel among the gods, the thought now haunted me 'Whose partner should she be ?' (24) You, however, O mighty Indra, the destroyer of citadels, began to entertain the thought in your mind about that woman —'She must be my consort in view of the superiority of my position.' (25) She was, however, kept by me as a sacred trust in the charge of the high-souled Sage Gautama for many years, and was (eventually) returned by him (26) Having then tested the extraordinary self-control of that eminent sage and coming to know of the successful conclusion of his austerities, I gave her away to him for being taken to wife on that occasion—(27) That eminent and pious-minded sage lived happily with her on her having been given away to Gautama, however, the gods became despondent (28) Proceeding to the hermitage of that sage, angry as you were at this, your mind given over to lust, you saw at that time the said woman bright like a tongue of fire (29) She, O Indra, was violated by you, love-stricken as you were and full of anger. (Nay) you were seen on that occasion by the eminent Ṛṣi (a seer of Vedic Mantras) in his hermitage. (30) Thereupon you were execrated (in the following words) by that supremely powerful sage who was provoked to anger, due to which, O ruler of gods, you had to undergo a reversal of fortune —(31) "Since my wife, O chief of the Vasus, was audaciously violated by you, therefore, O Indra, you will fall into the hands of your enemy in war. (32) The way of life which you for your part have introduced into this world, O god of perverse intellect, will gain ground even among human beings; there is no doubt about it (33) On him who perpetrates such a sin (only) one-half of it will fall to his lot and the other half will accrue to you. Nor will your position be stable; there is no doubt about it (34) Whosoever comes to be th[illegible] shall not endure. Th[illegible] pronounced [illegible]

rificial ground (itself). Your son, O ruler of gods, was not destroyed in the great conflict (48) He was borne away by his (maternal) grandfather (Pulomā) and has been lodged near him in the ocean."

एतच्छ्रुत्वा महेन्द्रस्तु यज्ञमिष्ट्वा च वैष्णवम् ॥ ४९ ॥
पुनस्त्रिदिवमाक्रामदन्वशासच्च देवराट् । एतदिन्द्रजितो नाम बलं यत् कीर्तितं मया ॥ ५० ॥
निर्जितस्तेन देवेन्द्रः प्राणिनोऽन्ये तु किं पुनः ।

Hearing this, and having performed a sacrifice intended to propitiate Lord Viṣṇu, the mighty Indra, the ruler of gods, re-ascended to heaven and ruled (as before). Such was the might of Indrajit, which has been recounted by me. (49-50) By him was conquered the ruler of gods (himself). What wonder, then, if other living beings were (so) conquered ?

आश्चर्यमिति रामश्च लक्ष्मणश्चाब्रवीत् तदा ॥ ५१ ॥
अगस्त्यवचनं श्रुत्वा वानरा राक्षसास्तदा । विभीषणस्तु रामस्य पार्श्वस्थो वाक्यमब्रवीत् ॥ ५२ ॥
आश्चर्यं स्मारितोऽस्म्यद्य यत् तद् दृष्टं पुरातनम् । अगस्त्यं त्वब्रवीद् रामः सत्यमेतच्छ्रुतं च मे ॥ ५३ ॥
एवं राम समुद्भूतो रावणो लोककण्टकः । सपुत्रो येन संग्रामे जितः शक्रः सुरेश्वरः ॥ ५४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे त्रिंशः सर्गः ॥ ३० ॥

Hearing the narration of Agastya, Śrī Rāma and Lakṣmaṇa too exclaimed as also the monkeys and the ogres (present) on that occasion.—"Wonderful !" Vibhīṣaṇa for his part who sat beside Śrī Rāma, spoke as follows:—(51-52) "I have been put in mind today of the past miracle which was witnessed (by me)." Śrī Rāma too said to Sage Agastya, "This is (quite) true. Nay, it was heard by me (even before from Vibhīṣaṇa)." (53) Thus, O Rāma, was born Rāvaṇa, who with his son was a thorn in the side of the worlds, by whom was conquered Indra, the ruler of gods, in an encounter (54)

Thus ends Canto Thirty in the Uttara Kāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकत्रिंशः सर्गः

Canto XXXI

Rāvaṇa goes to Māhiṣmatī; unable to find its ruler, Arjuna, he takes a dip in the holy Narmadā and offers worship to Lord Śiva.

ततो रामो महातेजा विस्मयात् पुनरेव हि । उवाच प्रणतो वाक्यमगस्त्यमृषिसत्तमम् ॥ १ ॥
भगवन् राक्षसः क्रूरो यदाप्रभृति मेदिनीम् । पर्यटत् किं तदा लोकाः शून्या आसन् द्विजोत्तम ॥ २ ॥
राजा वा राजमात्रो वा किं तदा नात्र कश्चन । धर्षणं यत्र न प्राप्तो रावणो राक्षसेश्वरः ॥ ३ ॥
उताहो हतवीर्यास्ते बभूवुः पृथिवीक्षितः । बहिष्कृता वरास्त्रैश्च बहवो निर्जिता नृपाः ॥ ४ ॥

In surprise indeed Śrī Rāma, who was endowed with extraordinary energy, once more thereupon submissively addressed the following words to Agastya, the foremost of sages—(1) "Ever since, O revered sir, the cruel ogre (Rāvaṇa) ranged over the earth, were the people (on earth) devoid of manliness

पश्यमानस्ततो विन्ध्यं रावणो नर्मदां ययौ । चलोपलजलां पुण्यां पश्चिमोदधिगामिनीम् ॥ १९ ॥
महिषैः सृमरैः सिंहैः शार्दूलर्क्षगजोत्तमैः । उष्णाभितप्तैस्तृषितैः संक्षोभितजलाशयाम् ॥ २० ॥
चक्रवाकैः सकारण्डैः सहंसजलकुक्कुटैः । सारसैश्च सदा मत्तैः कूजद्भिः सुसमावृताम् ॥ २१ ॥

"Rāvaṇa saw the Vindhya mountain which having penetrated into the clouds as it were and having as though burst forth from the earth, seemed to scrape the skies. It had thousands of peaks, and its caves were infested with lions. (12-15) With cool waters fallen from the hills, it seemed to utter a horse-laugh. With Devas, Dānavas and Gandharvas, accompanied by Apsarās (celestial nymphs) and Kinnaras, and sporting with their womenfolk, the mountain, which was exceptionally high, had turned into heaven. With its rivers carrying crystal-clear waters the mountain stood revealed like the serpent-god Śeṣa with its (thousand) hoods distinguished by restless tongues. Beholding the Vindhya mountain, which was moving upwards (as it were), which abounded in caves and closely resembled the Himalayan range, Rāvaṇa sought the holy river Narmadā, whose waters flowed over a bed of rocks and which ran towards the western sea. (16-19) The ponds forming a part of the river were ruffled by buffaloes, young deer, lions, bears and lordly elephants scorched by heat, and seized with thirst and the river was thickly crowded with ruddy geese accompanied by wild ducks, swans and water-fowls as well as with cranes ever in heat and screaming. (20-21)

फुल्लद्रुमकृतोत्तंसां चक्रवाकयुगस्तनीम् । विस्तीर्णपुलिनश्रोणीं हंसावलिसुमेखलाम् ॥ २२ ॥
पुष्परेण्वनुलिप्ताङ्गीं जलफेनामलांशुकाम् । जलावगाहसंस्पर्शां फुल्लोत्पलशुभेक्षणाम् ॥ २३ ॥
पुष्पकादवरुह्याशु नर्मदां सरितां वराम् । इष्टामिव वरां नारीमवगाह्य दशाननः ॥ २४ ॥
स तस्याः पुलिने रम्ये नानामुनिनिषेविते । उपोपविष्टः सचिवैः सार्धं राक्षसपुंगवः ॥ २५ ॥

"The river had trees in blossom for its diadem, a pair of Chakrawāka birds for its breasts, extensive sandy banks for its loins, rows of swans for its lovely girdle. (22) It had its limbs powdered with the pollen of flowers, it had the foam for its immaculate robe, a dip into its waters constituted its thrilling contact and its full-blown lotuses for its charming eyes. (23) Quickly alighting from the Puṣpaka car, and taking a dip in the Narmadā, the foremost of rivers, which resembled an excellent and (thus) agreeable woman, that ten-headed bull among the ogres, sat down in the company of his ministers on its lovely bank, frequented by sages of various kinds. (24-25)

प्रख्याय नर्मदां सोऽथ गङ्गेयमिति रावणः । नर्मदादर्शजं हर्षमाप्तवान् स दशाननः ॥ २६ ॥
उवाच सचिवांस्तत्र सलीलं शुकसारणौ । एष रश्मिसहस्रेण जगत् कृत्वेव काञ्चनम् ॥ २७ ॥
तीक्ष्णतापकरः सूर्यो नभसो मध्यमाश्रितः । मामासीनं विदित्वैव चन्द्रायति दिवाकरः ॥ २८ ॥
नर्मदाजलशीतश्च सुगन्धिः श्रमनाशनः । मद्भयादनिलो ह्येष वात्यसौ सुसमाहितः ॥ २९ ॥
इयं चापि सरिच्छ्रेष्ठा नर्मदा नर्मवर्धिनी । नक्रमीनविहङ्गोर्मिः सभयेवाङ्गना स्थिता ॥ ३० ॥
तद्भवन्तः क्षताः शस्त्रैर्नृपैरिन्द्रसमैर्युधि । चन्दनस्य रसेनेव रुधिरेण समुक्षिताः ॥ ३१ ॥
ते यूयमवगाहध्वं नर्मदां शर्मदां शुभाम् । सार्वभौममुखा मत्ता गङ्गामिव महागजाः ॥ ३२ ॥
अस्यां स्नात्वा महानद्यां पाप्मानं विप्रमोक्ष्यथ । अहमप्यद्य पुलिने शरदिन्दुसमप्रभे ॥ ३३ ॥

Having bathed in the river and uttered the most excellent text (the Gāyatrī Mantra) with due ceremony, the notorious Rāvaṇa came out of the well known waters of the Narmadā. Then putting off the wet clothes, he was duly covered with a white robe (33–40) Like incarnate mountains swayed by his motion, all the (other) ogres followed him (even) as he proceeded with joined palms (to offer flowers to Lord Śiva). (41) Wherever Rāvaṇa, the ruler of ogres, went, a golden emblem of Lord Śiva was borne there. (42) Placing the said emblem in the middle of an altar of sand, Rāvaṇa for his part worshipped it with sandal-pastes (of various kinds) and flowers, of undying fragrance. (43) Having duly worshipped the supreme and most excellent Lord Śiva (who bears moonbeams on His head as an ornament), the reliever of the agony of the virtuous and the bestower of boons, the said ranger of the night sang and, stretching his arms gaily danced before Him (44)

Thus ends Canto Thirty-one in the Uttara Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic

---

द्वात्रिंशः सर्गः

Canto XXXII

The flow of the Narmada gets intercepted by the arms of Arjuna; the heap of flowers collected for Rāvaṇa's worship of Lord Śiva is swept away by the reversed current; the encounter of Rāvaṇa and the other ogres with Arjuna; Arjuna captures Rāvaṇa and bears him away to his city.

नर्मदापुलिने यत्र राक्षसेन्द्रः स दारुणः । पुष्पोपहारं कुरुते तस्माद् देशाददूरतः ॥ १ ॥
अर्जुनो जयतां श्रेष्ठो माहिष्मत्याः पतिः प्रभुः । क्रीडते सह नारीभिर्नर्मदातोयमाश्रितः ॥ २ ॥
तासां मध्यगतो राजा रराज च तदार्जुनः । करेणूनां सहस्रस्य मध्यस्थ इव कुञ्जरः ॥ ३ ॥
जिज्ञासुः स तु बाहूनां सहस्रस्योत्तमं बलम् । रुरोध नर्मदावेगं बाहुभिर्बहुभिर्वृतः ॥ ४ ॥
कार्तवीर्यभुजासेतुं तज्जलं प्राप्य निर्मलम् । कूलोपहारं कुर्वाणं प्रतिस्रोतः प्रधावति ॥ ५ ॥
समीननक्रमकरः सपुष्पकुशसंस्तरः । स नर्मदाम्भसो वेगः प्रावृट्काल इवाबभौ ॥ ६ ॥
स वेगः कार्तवीर्येण सम्प्रेषित इवाम्भसः । पुष्पोपहारं सकलं रावणस्य जहार ह ॥ ७ ॥
रावणोऽर्धसमाप्तं तमुत्सृज्य नियमं तदा । नर्मदां पश्यते कान्तां प्रतिकूलां यथा प्रियाम् ॥ ८ ॥
पश्चिमेन तु तं दृष्ट्वा सागरोद्गारसंनिभम् । वर्धन्तमम्भसो वेगं पूर्वामाशां प्रविश्य तु ॥ ९ ॥
ततोऽनुद्भ्रान्तशकुनां स्वभावे परमे स्थिताम् । निर्विकाराङ्गनाभासामपश्यद् रावणो नदीम् ॥ १० ॥

Not far from the place where, on the sandy bank of the Narmadā, the dread king of ogres was offering flowers (to Lord Śiva), Arjuna, the powerful ruler of Māhiṣmatī and the foremost of victors, was sporting with his womenfolk in the waters of the Narmadā. (1-2) Standing in their midst, King Arjuna shone at the moment like an elephant in the midst of a thousand she-elephants. (3) Seeking to know the maximum strength of his thousand

... arms, the king of the Haihayas, who was (still) armed with a mace, thereupon rushed on Prahasta. (46) Struck with great vehemence by the mace at that time, Prahasta, who stood erect, thereupon fell prostrate like a hill struck by the thunderbolt of Indra (the wielder of the thunderbolt). (47)

प्रहस्तं पतितं दृष्ट्वा मारीचशुकसारणाः । समहोदरधूम्राक्षा अपसृप्ता रणाजिरात् ॥ ४८ ॥
अमात्येष्वपक्रान्तेषु प्रहस्ते च निपातिते । रावणोऽभ्यद्रवत् तूर्णमर्जुनं नृपसत्तमम् ॥ ४९ ॥
सहस्रबाहोस्तद् युद्धं विंशद्बाहोश्च दारुणम् । नृपराक्षसयोस्तत्र आरब्धं रोमहर्षणम् ॥ ५० ॥
सागराविव संक्षुब्धौ चलमूलाविवाचलौ । तेजोयुक्ताविवादित्यौ प्रदहन्ताविवानलौ ॥ ५१ ॥
बलोद्धतौ यथा नागौ वाशितार्थे यथा वृषौ । मेघाविव विनर्दन्तौ सिंहाविव बलोत्कटौ ॥ ५२ ॥
रुद्रकालाविव क्रुद्धौ तौ तथा राक्षसार्जुनौ । परस्परं गदां गृह्य ताडयामासतुर्भृशम् ॥ ५३ ॥
वज्रप्रहारानचला यथा घोरान् विषेहिरे । गदाप्रहारांस्तौ तत्र सेहाते नरराक्षसौ ॥ ५४ ॥
यथाशनिरवेभ्यस्तु जायतेऽथ प्रतिश्रुतिः । तथा तयोर्गदापोथैर्दिशः सर्वाः प्रतिश्रुताः ॥ ५५ ॥
अर्जुनस्य गदा सा तु पात्यमानाहितोरसि । काञ्चनाभं नभश्चक्रे विद्युत्सौदामनी यथा ॥ ५६ ॥
तथैव रावणेनापि पात्यमाना मुहुर्मुहुः । अर्जुनोरसि निर्भाति गदोल्केव महागिरौ ॥ ५७ ॥

Seeing Prahasta fallen, Mārīcha, Śuka and Sāraṇa along with Mahodara and Dhūmrākṣa slipped away from the field of battle. (48) The ministers having fled away and Prahasta having been struck down, Rāvaṇa rushed with all speed towards Arjuna, the foremost of kings. (49) Then commenced a terrible struggle, which caused one's hair to stand on end, between the thousand-armed king and the twenty-armed ogre. (50) Seizing hold of a mace each, the ogre and King Arjuna, who looked at that time like two seas which were greatly ruffled, two mountains with moving bases, a pair of suns full of martial ardour, a couple of blazing fires, two elephants intoxicated with might, two bulls fighting for a cow in heat, two thundering clouds, two lions proud of their might, like Rudra (the god of destruction) and Kāla (the Time-Spirit) provoked to anger, struck each other violently. (51–53) Even as the mountains withstood the formidable strokes of lightning (at the beginning of creation), so did the two warriors, the human being (Arjuna) and the ogre endure the blows of each other's mace. (54) (Even) as reverberation emanates from the peals of thunder, so did all the quarters resound with the clashes of their maces. (55) While being directed against the enemy's breast, the well-known mace of Arjuna for its part rendered it golden even as a flash of lightning makes the sky assume a golden hue. (56) Being repeatedly directed against the breast of Arjuna by Rāvaṇa too, his mace likewise shone brightly like a meteor descending on a huge mountain. (57)

नार्जुनः खेदमायाति न राक्षसगणेश्वरः । सममासीत् तयोर्युद्धं यथा पूर्वं बलीन्द्रयोः ॥ ५८ ॥
शृङ्गैरिव वृषा युध्यन् दन्ताग्रैरिव कुञ्जरौ । परस्परं विनिघ्नन्तौ नरराक्षससत्तमौ ॥ ५९ ॥

Neither Arjuna nor the ruler of the order of ogres grew weary. Well-matched was their duel as that which took place between Bali and Indra of old. (58) Striking each other violently with full force, the foremost of human beings as well as the jewel among the ogres fought (even) as a pair of bulls would do with their horns or two elephants with their tusks. (59)

weapons of the enemies of gods even before they reached him (70) Piercing the ogres with those very weapons, which were most excellent and difficult even to hold, Arjuna drove them away even as the wind disperses clouds (71) Arjuna, son of Kṛtavīrya, frightened the ogres at that time. Then taking Rāvaṇa and surrounded by his friends, he entered the city (72) Being covered with heaps of flowers and unbroken grains of rice by Brahmans (the twice-born) and other citizens (on capturing Rāvaṇa), Arjuna, who closely resembled Indra (who is invoked by many), thereupon entered his well-known city (even) as Indra (the thousand-eyed god) entered his city after capturing Bali. (73)

Thus ends Canto Thirty-two in the Uttara kaṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयस्त्रिंशः सर्गः

Canto XXXIII

Pulastya secures the deliverance of Rāvaṇa from the bondage of Arjuna.

रावणग्रहणं तत् तु वायुग्रहणसंनिभम् । ततः पुलस्त्यः शुश्राव कथितं दिवि दैवतैः ॥ १ ॥
ततः पुत्रकृतस्नेहात् कम्पमानो महाधृतिः । माहिष्मतीपतिं द्रष्टुमाजगाम महानृषिः ॥ २ ॥
स वायुमार्गमास्थाय वायुतुल्यगतिर्द्विजः । पुरीं माहिष्मतीं प्राप्तो मनःसम्पातविक्रमः ॥ ३ ॥
सोऽमरावतिसंकाशां हृष्टपुष्टजनावृताम् । प्रविवेश पुरीं ब्रह्मा इन्द्रस्येवामरावतीम् ॥ ४ ॥

Pulastya thereupon heard as narrated by the gods in heaven the story of Rāvaṇa's aforesaid capture, which was much like capturing the air. (1) Feeling commiseration (for Rāvaṇa) due to affection for his son (grandson), though highly self-possessed, the great Ṛṣi (seer of Vedic Mantras) came (all the way) to see the ruler of Māhiṣmatī. (2) Travelling by the aerial route, the Brahman, whose speed equalled that of the wind, reached the city of Māhiṣmatī with the swiftness of thought. (3) Like Brahmā entering Amarāvatī, the city of Indra, he penetrated deep into the city, which was crowded with happy and prosperous people and which closely resembled Amarāvatī (4)

पादचारमिवादित्यं निष्पतन्तं सुदुर्दृशम् । ततस्ते प्रत्यभिज्ञाय अर्जुनाय न्यवेदयन् ॥ ५ ॥
पुलस्त्य इति विज्ञाय वचनाद्धैहयाधिपः । शिरस्यञ्जलिमाधाय प्रत्युद्गच्छत् तपस्विनम् ॥ ६ ॥
पुरोहितोऽस्य गृह्यार्घ्यं मधुपर्कं तथैव च । पुरस्तात् प्रययौ राज्ञः शक्रस्येव बृहस्पतिः ॥ ७ ॥
ततस्तमृषिमायान्तमुद्यन्तमिव भास्करम् । अर्जुनो दृश्य सम्भ्रान्तो ववन्देन्द्र इवेश्वरम् ॥ ८ ॥

Recognizing the sage, who looked like the sun-god coming on foot, extremely difficult as he was to gaze on (even) while he was descending (from the heavens), the counsellors of Arjuna thereupon reported his arrival to him. (5) Placing his joined palms above his head on coming to know from their report that he was (no other than) Sage Pulastya, Arjuna (the suzerain lord of the Haihayas) went forward to meet the ascetic. (6) Taking (with him) Arghya (water to wash one's hands with) as well as Madhuparka (a mixture of honey and curds), his family priest preceded the king (even) as Sage Bṛhaspati (the preceptor of gods) would walk ahead

with celestial ornaments, garlands and raiment, (may) contracted with him in the presence of fire an alliance which involved no destruction to each other and, respectfully bowing down to the aforesaid son of Brahmā (the creator), the celebrated Arjuna entered his palace. (18) Though unconditionally released (by Arjuna) after being hospitably treated, and (lovingly) embraced by (his grand-father) Pulastya, the glorious Rāvana felt shy due to his having been utterly vanquished. (19) Having secured the deliverance of Rāvana (the ten-headed monster), they say, Pulastya too, (a mind-born) son of Brahmā (the grandfather of the entire creation) and the foremost of ascetics, rose (back) to the realm of Brahmā (the creator) (20) In this way the notorious and highly powerful Rāvana sustained defeat at the hands of Arjuna (son of Kṛtavīrya) and was then also set at liberty once more at the intercession of Pulastya. (21)

स बलिभ्यो बलिनः सन्ति राघवनन्दन । नावज्ञा हि परे कार्या य इच्छेच्छ्रेय आत्मनः ॥ २२ ॥
ततः स राजा पिशिताशनानां सहस्रबाहोरुपलभ्य मैत्रीम् ।
पुनर्नृपाणां कदनं चकार चचार सर्वां पृथिवीं च दर्पात् ॥ २३ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे त्रयस्त्रिंशः सर्गः ॥ ३३ ॥

Thus, O delight of the scions of Raghu, there are warriors mightier than the mighty, (hence) by him who seeks his own welfare no disrespect should be shown to his enemy. (22) Having secured the alliance of Arjuna (the thousand-armed prince), the said king of ogres (lit. flesh-eaters) resumed the destruction of rulers of men and arrogantly ranged over the entire globe. (23)

Thus ends Canto Thirty-Three in the Uttara Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुस्त्रिंशः सर्गः

Canto XXXIV

Rāvaṇa's humiliation at the hands of Vāli; Rāvaṇa makes friends with him.

अर्जुनेन विमुक्तस्तु रावणो राक्षसाधिपः । चचार पृथिवीं सर्वामनिर्विण्णस्तथा कृतः ॥ १ ॥
राक्षसं वा मनुष्यं वा शृणुते यं बलाधिकम् । रावणस्तं समासाद्य युद्धे ह्वयति दर्पितः ॥ २ ॥
ततः कदाचित् किष्किन्धां नगरीं वालिपालिताम् । गत्वाऽऽह्वयति युद्धाय वालिनं हेममालिनम् ॥ ३ ॥
ततस्तु वानरामात्यस्तारस्तारापिता प्रभुः । उवाच वानरो वाक्यं युद्धप्रेप्सुमुपागतम् ॥ ४ ॥

Having been set free by Arjuna, and thus rendered free from (all) causes of despondency, Rāvana, the suzerain lord of ogres, for his part ranged over the entire globe. (1) Approaching whomsoever he heard of as superior in might, irrespective of whether he was an ogre or a human being, Rāvana, full of arrogance, challenged him to a duel. (2) Making his way to the city of Kiṣkindhā, ruled over by Vālī, on a certain day, he then challenged Vālī, who was adorned with a gold necklace, to a duel. (3) Thereupon Tāra, a minister of

एवं मतिमास्थाय वाली मौनमुपास्थितः । जपन् वै नैगमान् मन्त्रांस्तस्थौ पर्वतराडिव ॥ १८ ॥
तावन्योन्यं जिघृक्षन्तौ हरिराक्षसपार्थिवौ । प्रयत्नवन्तौ तत् कर्म ईहतुर्बलदर्पितौ ॥ १९ ॥
हस्तग्राहं तु तं मत्वा पादशब्देन रावणम् । पराङ्मुखोऽपि जग्राह वाली सर्पमिवाण्डजः ॥ २० ॥

Making up his mind thus, Vālī remained standing like the king of mountains, silently repeating Vedic Mantras. (18) Each seeking to lay his hands on the other, the two warriors, the king of monkeys and the lord of ogres, both conceited by reason of their might, strove diligently to accomplish that end. (19) Concluding from his footfalls Rāvana to be ready to catch hold of himself, Vālī, though having his back turned upon him, caught hold of him even as Garuda (a bird) would seize a serpent. (20)

ग्रहीतुकामं तं गृह्य रक्षसामीश्वरं हरिः । खमुत्पपात वेगेन कृत्वा कक्षावलम्बिनम् ॥ २१ ॥
तं च पीडयमानं तु वितुदन्तं नखैर्मुहुः । जहार रावणं वाली पवनस्तोयदं यथा ॥ २२ ॥
अथ ते राक्षसामात्या ह्रियमाणे दशानने । मुमोक्षयिषवो वालिं रवमाणा अभिद्रुताः ॥ २३ ॥
अन्वीयमानस्तैर्वाली भ्राजतेऽम्बरमध्यगः । अन्वीयमानो मेघौघैरम्बरस्थ इवांशुमान् ॥ २४ ॥
तेऽशक्नुवन्तः सम्प्राप्तुं वालिनं राक्षसोत्तमाः । तस्य बाहूरुवेगेन परिश्रान्ता व्यवस्थिताः ॥ २५ ॥
वालिमार्गात्सामपन् पर्वतेन्द्रापि गच्छतः । किं पुनर्जीवनप्रेप्सुर्बिभ्रद् वै मांसशोणितम् ॥ २६ ॥
अपक्षिगणसम्पातान् वानरेन्द्रो महाजवः । क्रमशः सागरान् सर्वान् संध्याकालमवन्दत ॥ २७ ॥
सभाज्यमानो यातस्तु खचरैः खचरोत्तमः । पश्चिमं सागरं वाली आजगाम सरावणः ॥ २८ ॥
तस्मिन् संध्यामुपासित्वा स्नात्वा जप्त्वा च वानरः । उत्तरं सागरं प्रायाद् वहमानो दशाननम् ॥ २९ ॥
बहुयोजनसाहस्रं वहमानो महाहरिः । वायुवच्च मनोवच्च जगाम सह शत्रुणा ॥ ३० ॥
उत्तरे सागरे संध्यामुपासित्वा दशाननम् । वहमानोऽगमद् वाली पूर्वं वै स महोदधिम् ॥ ३१ ॥
तत्रापि संध्यामन्वास्य वासविः स हरीश्वरः । किष्किन्धामभितो गृह्य रावणं पुनरागमत् ॥ ३२ ॥
चतुर्ष्वपि समुद्रेषु संध्यामन्वास्य वानरः । रावणोद्वहनश्रान्तः किष्किन्धोपवनेऽपतत् ॥ ३३ ॥
रावणं तु मुमोचाथ स्वकक्षात् कपिसत्तमः । कुतस्त्वमिति चोवाच प्रहसन् रावणं मुहुः ॥ ३४ ॥
विस्मयं तु महद् गत्वा श्रमलोलनिरीक्षणः । राक्षसेन्द्रो हरीन्द्रं तमिदं वचनमब्रवीत् ॥ ३५ ॥

Having captured the said ruler of ogres, who sought to capture Vālī, and pressing him in his arm-pit and leaving him hanging there, Vālī (the monkey) sprang up with speed into the air. (21) Even though Rāvana repeatedly oppressed and pinched Vālī with his nails, the latter bore away Rāvana (just) as the wind would sweep away a cloud. (22) While Rāvana (the ten-headed monster) was being borne away, the said ministers of Rāvana forthwith rushed upon Vālī, with a view to securing his release emitting loud cries. (23) Being pursued by them in the heavens, Vālī shone like the sun being followed by multitudes of clouds in space. (24) Failing to approach Vālī the aforesaid jewels among the ogres stood exhausted by the onrush of his hands and thighs. (25) Even the *foremost* of mountains receded from the path of Vālī as he rushed *forth*, what wonder, then, that one having a body composed of flesh and blood and seeking to live should do so. (26) Vālī (*the ruler of* monkeys), who moved with extraordinary speed, paid homage to the godliess presiding over the *morning* and *evening* twilights reaching *one* after another the (four) seas which could not be visited even by flocks of (*fast-moving*) birds. (27) Being duly honoured on the way

Then lighting a fire, both the said ...rs, the monkey chief and the lord ...ogres, entered into fraternity, after ...ing each other. (42) With their ...clasped together, the two warriors, ...monkey chief and the king of ogres, ...whereupon joyously entered Kiṣkindhā ...the two lions entering a rock cavern. (...) Rāvaṇa lived there for a month ...h Sugrīva He was (then) led away by his ministers who had come and who were desirous of exterminating the three worlds. (44) This is how it happened in the past, how Rāvaṇa, my lord, was overpowered by Vālī and was (then) accepted as a brother in the presence of fire (45) Matchless and unsurpassed was the strength of Vālī. Even he was consumed by You as a moth is consumed by fire. (46)

Thus ends Canto Thirty-four in the Uttara Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic

पञ्चत्रिंशः सर्गः

Canto XXXV

The descent of Hanumān; he rushes against the sun, the planet Rāhu and Airāvata (the mount of Indra) even as an infant; he is rendered unconscious as the result of a stroke of lightning by Indra; the entire creation gets suffocated due to the displeasure of the wind-god; the gods under the leadership of Brahmā seek the presence of the wind-god to pacify him.

अपृच्छत तदा रामो दक्षिणाशालयं मुनिम् । प्राञ्जलिर्विनयोपेत इदमाह वचोऽर्थवत् ॥ १ ॥
अतुलं बलमेतद् वै वालिनो रावणस्य च । न त्वेताभ्यां हनुमता समं त्विति मतिर्मम ॥ २ ॥
शौर्यं दाक्ष्यं बलं धैर्यं प्राज्ञता नयसाधनम् । विक्रमश्च प्रभावश्च हनूमति कृतालयाः ॥ ३ ॥
दृष्ट्वैव सागरं वीक्ष्य सीदन्तीं कपिवाहिनीम् । समाश्वास्य महाबाहुर्योजनानां शतं प्लुतः ॥ ४ ॥
धर्षयित्वा पुरीं लङ्कां रावणान्तःपुरं तदा । दृष्टा सम्भाषिता चापि सीता ह्याश्वासिता तथा ॥ ५ ॥
सेनाग्रगा मन्त्रिसुताः किंकरा रावणात्मजः । एते हनुमता तत्र एकेन विनिपातिताः ॥ ६ ॥
भूयो बन्धाद् विमुक्तेन भाषयित्वा दशाननम् । लङ्का भस्मीकृता येन पावकेनेव मेदिनी ॥ ७ ॥
न कालस्य न शक्रस्य न विष्णोर्वित्तपस्य च । कर्माणि तानि श्रूयन्ते यानि युद्धे हनूमतः ॥ ८ ॥
एतस्य बाहुवीर्येण लङ्का सीता च लक्ष्मणः । प्राप्ता मया जयश्चैव राज्यं मित्राणि बान्धवाः ॥ ९ ॥
हनूमान् यदि मे न स्याद् वानराधिपतेः सखा । प्रवृत्तिमपि को वेत्तुं जानक्याः शक्तिमान् भवेत् ॥ १० ॥
किमर्थं वाली चैतेन सुग्रीवप्रियकाम्यया । तदा वैरे समुत्पन्ने न दग्धो वीरुधो यथा ॥ ११ ॥
नहि वेदितवान् मन्ये हनूमानात्मनो बलम् । यद् दृष्टवाञ्जीवितेष्टं क्लिश्यन्तं वानराधिपम् ॥ १२ ॥
एतन्मे भगवन् सर्वं हनूमति महामुने । विस्तरेण यथातत्त्वं कथयामरपूजित ॥ १३ ॥

Śrī Rāma then interrogated the sage ...ing his abode in the southern quarter, ...full of humility, with joined palms, ...addressed the following significant words to him:—(1) "Incomparable indeed was the aforesaid might of Vālī and Rāvaṇa. The might of the aforesaid two warriors was, however, not equal

to the strength of Hanumān: such indeed is my opinion. (2) Heroism, cleverness, strength, firmness, sagacity, prudence and prowess and power have taken up their abode in Hanūmān. (3) Perceiving the army of the monkeys sinking into despondency at the very sight of the sea, and reassuring it, the mighty-armed Hanumān leapt across the sea covering a hundred Yojanas (or eight hundred miles). (4) After overpowering the ogress presiding over the city of Lankā and stealing into the gynaeceum of Rāvaṇa, Sītā was discovered and spoken to as well and actually comforted (by him). (5) The leaders of Rāvana's army, the sons of his counsellors, his own servants and his son—(all) these were struck down there by Hanumān single-handed. (6) Then, after speaking to Rāvana (the ten-headed monster), when he was entirely free from bondage, Lankā was reduced to ashes by him (even) as the terrestrial globe by the fire of dissolution. (7) Feats similar to those which were performed in war by Hanūmān are not known to have b[een] performed either by Kāla (the Ti[me] Spirit) or by Indra or again by [the] god of fire and Kubera, the [god] of riches. (8) By the prowess [of] his arms (alone) were Lankā [and] victory attained and Sītā, Lakṣma[ṇa], sovereignty, friends and kinsfolk [were] regained by me. (9) If Hanūm[ān], the friend of Sugrīva (the suzerain l[ord] of monkeys), were not with Me, [who] (else) would have been able to get [the] news about Sītā (Janaka's daughter)? (10) I wonder wherefore, when hostil[ity] sprang up (between Sugrīva and Vāl[ī]), Vālī was not consumed as a tree ([by] fire) by Hanumān, with a desire [to] please Sugrīva. (11) I think Hanūm[ān] was not conscious of his own might [so] that he (simply) watched Sugr[īva] (now the supreme ruler of the monkey[s]), who was dearer to him than his l[ife], suffering hardships (in exile). (1[2]) Tell me, revered sir, *in extenso* acco[rd]ing to facts all this about Hanūmān, [O] great sage, adored by gods !" (13)

राघवस्य वचः श्रुत्वा हेतुयुक्तमृषिस्ततः । हनूमतः समक्षं तमिदं वचनमब्रवीत् ॥ १४ ॥

Hearing this reasonable submission of Śrī Rāma (a scion of Raghu), the seer of Vedic Mantras thereupon replied to him as follo[ws] in the presence of Hanūmān : (14)

सत्यमेतद् रघुश्रेष्ठ यद् ब्रवीषि हनूमति । न बले विद्यते तुल्यो न गतौ न मतौ परः ॥ १५ ॥
अमोघशापैः शापस्तु दत्तोऽस्य मुनिभिः पुरा । न वेत्ता हि बलं सर्वं बली सन्नरिमर्दन ॥ १६ ॥
बाल्येऽप्यनेन यत् कर्म कृतं राम महाबल । तन्न वर्णयितुं शक्यमिति बालतयाऽऽस्यते ॥ १७ ॥
यदि वास्ति त्वभिप्रायः संश्रोतुं तव राघव । समाधाय मतिं राम निशामय वदाम्यहम् ॥ १८ ॥
सूर्यदत्तवरस्वर्णः सुमेरुर्नाम पर्वतः । यत्र राज्यं प्रशास्त्यस्य केसरी नाम वै पिता ॥ १९ ॥
तस्य भार्या बभूवेष्टा ह्यञ्जनेति परिश्रुता । जनयामास तस्यां वै वायुरात्मजमुत्तमम् ॥ २० ॥
शालिशूकसमाभासं प्रासूतेमं तदाञ्जना । फलान्याहर्तुकामा वै निष्क्रान्ता गहने चरा ॥ २१ ॥
एष मातुर्वियोगाच्च क्षुधया च भृशार्दितः । रुरोद शिशुरत्यर्थं शिशुः शरबरे यथा ॥ २२ ॥

"What you say regarding Hanūmān is true, O jewel among the Raghus ! None else is equal to him in might, speed or intelligence. (15) An imprecation was, however, pronounced on him in the past by [illegible] [illegible] not be aware of his entire strength, [O] scourge of your enemies ! (16) It is [not] possible to recount the feat which was performed by him even in his (very) childhood, O Rāma, who are endowed with extraordinary might ! He [illegible] remained in fact (as a child) [illegible]

However, you have a mind to [hear], O scion of Raghus, hearken, O [Rāma,] after concentrating your mind. [I] proceed to speak. (18) There is a [mount]ain, Sumeru by name, rendered [golden] by virtue of a boon bestowed [on it] by the sun-god, where reigns Hanumān's father, Kesarī by name, they say. (19) His beloved wife was widely known by the name of Añjanā. The wind-god procreated an excellent son through her, they say. (20) Añjanā then gave birth to Hanumān, who possessed the hue of paddy awns. Desiring to get excellent fruits, the belle actually went out into the forest. (21) Due to separation from his mother and sore stricken with hunger, the babe cried aloud as did Kārtikeya in the thicket of reeds (where he was born). (22)

[illegible]ने [illegible]स्मिन्ने जपापुष्पोत्करोपमम् । ददर्श फललोभाच्च ह्युत्पपात रविं प्रति ॥ २३ ॥
बालार्काभिमुखो बालो बालार्क इव मूर्तिमान् । ग्रहीतुकामो बालार्कं प्लवतेऽम्बरमध्यगः ॥ २४ ॥
एतस्मिन् प्लवमाने तु शिशुभावे हनूमति । देवदानवयक्षाणां विस्मयः सुमहानभूत् ॥ २५ ॥
नाप्येवं वेगवान् वायुर्गरुडो न मनस्तथा । यथायं वायुपुत्रस्तु क्रमतेऽम्बरमुत्तमम् ॥ २६ ॥
यदि तावच्छिशोरस्य ईदृशो गतिविक्रमः । यौवनं बलमासाद्य कथं वेगो भविष्यति ॥ २७ ॥
तमनुप्लवते वायुः प्लवन्तं पुत्रमात्मनः । सूर्यदाहभयाद् रक्षंस्तुषारचयशीतलः ॥ २८ ॥
बहुयोजनसाहस्रं क्रामत्येव गतोऽम्बरम् । पितुर्बलाच्च बाल्याच्च भास्कराभ्याशमागतः ॥ २९ ॥
शिशुरेष त्वदोषज्ञ इति मत्वा दिवाकरः । कार्यं चास्मिन् समायत्तमित्येवं न ददाह सः ॥ ३० ॥

[That] (very) moment he espied the [sun] having the hue of a heap of [Japā] (China rose) flowers and in his desire to get at it, thinking it to be [a fruit,] he sprang towards the sun. (23) [With] his face turned towards the sun, the babe, which looked like the rising sun [incar]nate, continued to shoot up in mid [air] with intent to catch hold of [the ri]sing sun. (24) While the yonder [Hanu]mān in his childlike simplicity was [shoot]ing up in this manner, the gods, [Dāna]vas and Yakṣas felt extremely [as]tonished. (25) (They said to [them]selves:—) 'Neither the wind-god nor [Garu]ḍa (the king of birds, the mount of [Lord Viṣ]ṇu), nor even the mind moves so swiftly as does this son of the wind-god course through the high skies. (26) When such is his speed and prowess as a mere babe, what will be his speed when he has attained the vigour of youth?' (27) Cool to the touch like a mass of snow, the wind-god (too) followed his son in his flight, protecting him from the danger of getting scorched by the sun. (28) Shooting up through the heavens for many thousands of Yojanas by virtue of his father's might and his own childlike simplicity, he drew near to the sun. (29) Realizing that he was a mere innocent child and (also) that a (great) purpose (of Śrī Rāma) waited to be accomplished by him, the said sun-god did not consume him. (30)

यमेव दिवसं ह्येष ग्रहीतुं भास्करं प्लुतः । तमेव दिवसं राहुर्जिघृक्षति दिवाकरम् ॥ ३१ ॥
अनेन च परामृष्टो राहुः सूर्यरथोपरि । अपक्रान्तस्ततस्त्रस्तो राहुश्चन्द्रार्कमर्दनः ॥ ३२ ॥
स इन्द्रभवनं गत्वा सरोषः सिंहिकासुतः । अब्रवीद् भ्रुकुटिं कृत्वा देवं देवगणैर्वृतम् ॥ ३३ ॥
बुभुक्षापनयं दत्त्वा चन्द्रार्कौ मम वासव । किमिदं तत् त्वया दत्तमन्यस्य बलवृत्रहन् ॥ ३४ ॥
अद्याहं पर्वकाले तु जिघृक्षुः सूर्यमागतः । अथान्यो राहुरासाद्य जग्राह सहसा रविम् ॥ ३५ ॥

[Rā]hu (the demon who is traditionally believed to devour the orb of the [sun dur]ing an eclipse) sought to seize the sun the same day on which Hanumān actually sprang (into the air) to catch hold of the sun. (31)

Nay, Rāhu was laid hands on by Hanumān on the solar chariot. Thereupon Rāhu, the scourge of the sun-god and the moon-god, slipped away from that place, frightened. (32) Knitting his eyebrows after proceeding to the abode of Indra, Rāhu (son of Simhikā) angrily spoke (as follows) to the deity surrounded by hosts of gods —(33) 'Having allotted to me the moon and the sun as a means appeasing my hunger, O Indra, how it that my aforesaid share has b given over by you to another, O destro of the demons Bala and Vṛtra ? (3 Today at the conjunction of the moon night and the new-moon day I for part came to lay hold of the s Meanwhile, approaching the sun, anot Rāhu seized it all at once.' (35)

स राहोर्वचनं श्रुत्वा वासवः सम्भ्रमान्वितः । उत्पपातासनं हित्वा उद्वहन् काञ्चनीं स्रजम् ॥ ३६ ॥
ततः कैलासकूटाभं चतुर्दन्तं मदस्रवम् । शृङ्गारधारिणं प्रांशुं स्वर्णघण्टाट्टहासिनम् ॥ ३७ ॥
इन्द्रः करीन्द्रमारुह्य राहुं कृत्वा पुरस्सरम् । प्रायाद् यत्राभवत् सूर्यः सहानेन हनूमता ॥ ३८ ॥

"Leaving his seat on hearing the grievance of Rāhu, Indra, full of awe, sprang on his feet, holding up his gold necklace. (36) Mounting Airāvata (the king of elephants), who was tall like a peak of Mount Kailāsa, was distinguished by four tusks, (nay) who (being in heat) was exuding temp juice, was richly decorated, and w uttering a horse-laugh in the form the ringing of a gold bell, and plac Rāhu before him, Indra marched the spot where the sun-god was w the yonder Hanūmān. (37-38)

अथातिरभसेनागाद् राहुरुत्सृज्य वासवम् । अनेन च स वै दृष्टः प्रधावञ्छैलकूटवत् ॥ ३९ ॥
ततः सूर्यं समुत्सृज्य राहुं फलमवेक्ष्य च । उत्पपात पुनर्व्योम ग्रहीतुं सिंहिकासुतम् ॥ ४० ॥
उत्सृज्यार्कमिमं राम प्रधावन्तं प्लवंगमम् । अवेक्ष्यैवं परावृत्तो मुखशेषः पराङ्मुखः ॥ ४१ ॥
इन्द्रमाशंसमानस्तु त्रातारं सिंहिकासुतः । इन्द्र इन्द्रेति संत्रासान्मुहुर्मुहुरभाषत ॥ ४२ ॥
राहोर्विक्रोशमानस्य प्रागेवालक्षितं स्वरम् । श्रुत्वेन्द्रोवाच मा भैषीरहमेनं निषूदये ॥ ४३ ॥
ऐरावतं ततो दृष्ट्वा महत्तदिदमित्यपि । फलं तं हस्तिराजानमभिदुद्राव मारुतिः ॥ ४४ ॥
तथास्य धावतो रूपमैरावतजिघृक्षया । मुहूर्तमभवद् घोरमिन्द्राग्न्योरिव भास्वरम् ॥ ४५ ॥
एवमाधावमानं तु नातिक्रुद्धः शचीपतिः । हस्तान्तादतिमुक्तेन कुलिशेनाभ्यताडयत् ॥ ४६ ॥

"Meanwhile, leaving Indra behind, Rāhu advanced with great speed and he was actually seen by Hanumān running fast like a mountain-peak in motion. (39) Leaving the sun and visualizing Rāhu to be a fruit, Hanumān thereupon again bounded in the skies to take hold of the son of Simhikā. (40) Clearly perceiving this monkey (Hanumān) running with all speed (towards him) lea ing the sun alone, O Rāma, Rāhu, wl had such huge proportions and of who the head (alone) remained*, retraced h steps with his face turned in the opposi direction. (41) Looking forward t Indra as his protector, Rāhu (the so of Simhikā) for his part repeatedl cried out in his terror 'Indra !' 'Indra

* We are told in VIII. ix. of Śrīmad Bhāgavata how the demon Rāhu had surreptitiousl placed himself between the sun-god and the moon-god in the row of gods while nectar was bein doled out to the latter by the Lord in the form of an enchanting damsel and the sun-god an the moon-god pointed this out to the Lord, who lopped off the head of the demon with H discus. The head, however, was immortalised by quaffing nectar and assails the sun-god and th oon-god, bearing enmity towards them (verses 24—26).

accordingly sought you as our shelter. (55-56) (Pray) relieve this suffering of ours caused by the obstruction of wind, O allayer of suffering !'

एतत् प्रजानां श्रुत्वा तु प्रजानाथः प्रजापतिः ॥ ५७ ॥
कारणादिति चोक्त्वासौ प्रजाः पुनरभाषत । यस्मिश्च कारणे वायुश्चुक्रोध च रुरोध च ॥ ५८ ॥
प्रजाः शृणुध्वं तत् सर्वं श्रोतव्यं चात्मनः क्षमम् । पुत्रस्तस्यामरेशेन इन्द्रेणाद्य निपातितः ॥ ५९ ॥
राहोर्वचनमास्थाय ततः स कुपितोऽनिलः । अशरीरः शरीरेषु वायुश्चरति पालयन् ॥ ६० ॥
शरीरं हि विना वायुं समतां याति दारुभिः । वायुः प्राणः सुखं वायुर्वायुः सर्वमिदं जगत् ॥ ६१ ॥
वायुना सम्परित्यक्तं न सुखं विन्दते जगत् । अद्यैव च परित्यक्तं वायुना जगदायुषा ॥ ६२ ॥
अद्यैव ते निरुच्छ्वासाः काष्ठकुड्योपमाः स्थिताः ।
तद् यामस्तत्र यत्रास्ते मारुतो रुक्प्रदो हि नः । मा विनाशं गमिष्याम अप्रसाद्यादितेः सुताः ॥ ६३ ॥

"Hearing this petition of the created beings, and saying, 'This has happened due to some reason', the lord of creation, the protector of (all) created beings, for his part continued as follows.—'Hear, O created beings, for what reason the wind-god got angry and held up his movement, all that deserves to be listened to by you and is justifiable too. In response to the appeal of Rāhu, the son of the wind-god has been struck down today by Indra, the ruler of gods, hence the said wind-god got angry. Going without a body, the wind-god moves in (all) bodies preserving them. (57—60) Shorn [of] the wind, a body attains simila[r] to blocks of wood. Air is [...] air is happiness, the air constit[utes] all this universe. (61) Entirely de[void] of the air, the world does not at[tain] happiness. The world has just now [been] forsaken by the wind, which is [...] (very) life. (62) Being un[able] to breathe, (all) created beings st[and] no better than the blocks of wood [or] walls. Therefore, we shall actu[ally] proceed to that place where the wi[nd-] god, who is causing pain to us, [is] present, let us not go to ruin by [not] placating him, O sons of Aditi !' ([63])

ततः प्रजाभिः सहितः प्रजापतिः सदेवगन्धर्वभुजङ्गगुह्यकैः ।
जगाम तत्रास्यति यत्र मारुतः सुत सुरेन्द्राभिहतं प्रगृह्य सः ॥ ६४ ॥
ततोऽर्कवैश्वानरकाञ्चनप्रभं सुतं तदोत्सङ्गगतं सदागतेः ।
चतुर्मुखो वीक्ष्य कृपामथाकरोत् सदेवगन्धर्वऋषियक्षराक्षसैः ॥ ६५ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे पञ्चत्रिंशः सर्गः ॥ ३५ ॥

"Accompanied by (all) created beings including gods, the Gandharvas (celestial musicians), serpents and Guhyakas (Yakṣas), Brahmā (the lord of creation) thereupon moved to the place where the said wind-god sat, taking hold of his son who had been struck down by Indra. (64) Perceiving at that time the son of the wind-god (who is perpetually in motion), radi[ant] as the sun, fire and gold, in his [lap], Brahmā (the four-faced god) accom[pa]nied by Gandharvas, Ṛṣis (the s[eers] of Vedic Mantras), Yakṣas and o[thers] including gods, thereupon immedia[tely] took pity on the child." (65)

Thus ends Canto Thirty-five in the Uttara Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्त्रिंशः सर्गः

Canto XXXVI

On bringing Hanumān back to life, Brahmā and other gods grant boons of various kinds in his favour. The wind-god takes him to Añjanā. Due to a curse pronounced on him by some Ṛṣis, Hanumān remains unconscious of his might. Śrī Rāma permits Agastya and other sages to depart after requesting them to be present at the sacrifice to be performed by Him.

ते पितामहं दृष्ट्वा वायुः पुत्रवधार्दितः । शिशुकं तं समादाय उत्तस्थौ धातुरग्रतः ॥ १ ॥
...त्कौलिस्रक् ...तपनीयविभूषणः । पादयोर्न्यपतद् वायुस्त्रिरुपस्थाय वेधसे ॥ २ ॥
तं तु वेदविदा तेन लम्बाभरणशोभिना । वायुमुत्थाप्य हस्तेन शिशुं तं परिमृष्टवान् ॥ ३ ॥
...स्ततः सोऽथ सलीलं पद्मजन्मना । जलसिक्तं यथा सस्यं पुनर्जीवितमाप्तवान् ॥ ४ ॥
...न्तम् दृष्ट्वा प्राणो गन्धवहो मुदा । चचार सर्वभूतेषु संनिरुद्धं यथा पुरा ॥ ५ ॥
...द् विनिर्मुक्तास्ताः प्रजा मुदिताभवन् । शीतवातविनिर्मुक्ताः पद्मिन्य इव साम्बुजाः ॥ ६ ॥
...त्रिककुत् त्रिधामा त्रिदशार्चितः । उवाच देवता ब्रह्मा मारुतप्रियकाम्यया ॥ ७ ॥
...महेन्द्राग्निवरुणा महेश्वरधनेश्वराः । जानतामपि वः सर्वं वक्ष्यामि श्रूयतां हितम् ॥ ८ ॥
...शिशुना कार्यं कर्तव्यं वो भविष्यति । तद् ददध्वं वरान् सर्वे मारुतस्यास्य तुष्टये ॥ ९ ॥

On seeing Brahmā (the grandfather of the entire creation, which is evolved from his ten mind-born sons), the wind-god, who was tormented by the death of his son, stood in front of the creator, holding that child (in his arms). (1) Bowing thrice submissively before the creator, the wind-god with swinging ear-rings, adorned with a diadem and a wreath and ornaments of gold, fell at the former's feet. (2) Lifting up the wind-god, Brahmā (the knower of the Vedas) stroked that child with his long, extended and adorned hand. (3) The moment Hanumān was sportingly touched by Brahmā (the lotus-born), he thereupon forthwith came back to life like a crop which has been watered. (4) Seeing Hanumān restored to life, the wind-god, constituting the vital breath (of the entire creation), began once more to circulate inwardly as before in all creatures. (5) Completely freed from the obstruction caused by the wind-god, (all) those created beings became joyful (again) like lakes spotted with lotus flowers when rid of cold winds. (6) Thereupon Brahmā, who is endowed with three pairs of divine properties (viz., glory and prowess, power and wealth, wisdom and dispassion), who appears in three forms (viz., Brahmā, Viṣṇu and Śiva), who has His abode in all the three worlds, and who is worshipped by (all) the gods (lit., those who pass through only three stages in life, viz., infancy, boyhood and prime of youth) spoke (as follows) to the gods with intent to oblige the wind-god :—(7) 'O mighty Indra, Agni (the god of fire), Varuṇa (the god presiding over the waters), Lord Śiva (the Supreme Ruler) and Kubera (the god of riches) ! to you, even though you know everything, I will tell you what is conducive to your good, (please) listen. (8) Your purpose shall be accomplished by this infant. Therefore, grant him boons all of you with a view to the appeasement of the wind-god.' (9)

ततः सहस्रनयनः प्रीतियुक्तः शुभाननः । कुशेशयमयीं मालामुत्क्षिप्येदं वचोऽब्रवीत् ॥ १० ॥
मत्करोत्सृष्टवज्रेण हनुरस्य यथा हतः । नाम्ना वै कपिशार्दूलो भविता हनुमानिति ॥ ११ ॥
अहमस्य प्रदास्यामि परमं वरमद्भुतम् । इतःप्रभृति वज्रस्य ममावध्यो भविष्यति ॥ १२ ॥

"Taking off his wreath of lotus flowers (and placing it round the neck of Hanumān), Indra (the thousand-eyed god), who had a charming countenance, uttered the following words—(10) 'Inasmuch as the chin of this infant was broken by the thunderbolt loosed from my hand, this tiger among the mo will surely go by the nam Hanumān. (11) I (hereby) gran the supreme and wonderful boon from this day onwards he be invulnerable to my thunde (12)

मार्तण्डस्त्वब्रवीत् तत्र भगवांस्तिमिरापहः । तेजसोऽस्य मदीयस्य ददामि शतिकां कलाम् ॥ १३
यदा च शास्त्राण्यध्येतुं शक्तिरस्य भविष्यति ।
तदास्य शास्त्रं दास्यामि येन वाग्मी भविष्यति । न चास्य भविता कश्चित् सदृशः शास्त्रदर्शने ॥ १४

"The glorious sun-god, the dispeller of darkness, for his part said on that occasion, 'I bestow upon him a hundredth part of my brilliance. (13) Again, when the ability to study the Śāstras (the various branches of learning) appears in him, then I impart to him the knowledge of Śāstras, whereby he will become a speaker. Nay, none shall vie with in the knowledge of the Śās (14)

वरुणश्च वरं प्रादान्नास्य मृत्युर्भविष्यति । वर्षायुतशतेनापि मत्पाशादुदकादपि ॥ १५ ॥

"Nay, Varuna conferred (on him) the boon that his death will not occur even in millions of years from his n or from water either. (15)

यमो दण्डादवध्यत्वमरोगत्वं च दत्तवान् । वरं ददामि संतुष्ट अविषादं च संयुगे ॥ १६ ॥
गदेयं मामिका नैनं संयुगेषु वधिष्यति । इत्येवं धनदः प्राह तदा ह्येकाक्षिपिङ्गलः ॥ १७ ॥

"Yama granted (him) invulnerability to his rod and freedom from ailment. Then Kubera (the bestower of riches), who was brown of one eye, actually said, 'Highly pleased, I grant (him) the boon that mace of mine shall not cause death in conflicts and (furthe vouchsafe (him) unweariness in w (16-17)

मत्तो मदायुधानां च अवध्योऽयं भविष्यति । इत्येवं शंकरेणापि दत्तोऽस्य परमो वरः ॥ १८ ॥

"The supreme boon that 'This child shall be immune from death at my hands as well as from death caused by My weapons' was bestowed on him Lord Śaṁkara (the Bestower happiness). (18)

विश्वकर्मा च दृष्ट्वेमं बालसूर्योपमं शिशुम् । शिल्पिनां प्रवरः प्रादाद् वरमस्य महामतिः ॥ १९ ॥
मत्कृतानि च शस्त्राणि यानि दिव्यानि तानि च । तैरवध्यत्वमापन्नश्चिरजीवी भविष्यति ॥ २० ॥

"Nay, beholding that infant, who vied with the rising sun, the highly intelligent Viśwakarmā, the foremost among the mechanics, granted him the following boon — (19) 'Having acquired invulnerabilit celestial weapons that have been for by me as well as to those which e in my mind, he shall be long-lived.' (

hermitages). (30) Hanumān (who was endowed with extraordinary might) freely indulged in such pranks. Knowing that he had been rendered immune by Brahmā (the source of happiness) from death caused by all kinds of curses pronounced by Brahmans, all those Ṛṣis (seers of Vedic Mantras), put up with them because of the power derived from the boons. Even though prohibited by Kesarī (Añjanā's husband and Hanumān's foster-father) as well as by the wind-god, the yonder monkey, the son of Añjanā, for his part, continued to exceed the bounds of propriety. Provoked to anger, the eminent sages, born in the line of Bhṛgu and Aṅgirā (the mind-born sons of Brahmā), who were (really speaking) neither enraged nor highly indignant, thereupon cursed him (as follows), O jewel among Raghus—

बाधसे यत् समाश्रित्य बलमस्मान् प्लवंगम ॥ ३४ ॥
तद् दीर्घकालं वेत्तासि नास्माकं शापमोहितः । यदा ते स्मार्यते कीर्तिस्तदा ते वर्धते बलम् ॥ ३५ ॥

'Bewitched by our imprecation, you will remain unconscious for a long time of the power, banking on which you are harassing us, O monkey ! Your strength will grow when your glory is brought back to your memory.' (31—35)

ततस्तु हृततेजौजा महर्षिवचनौजसा । एषोऽऽश्रमाणि तान्येव मृदुभावं गतोऽचरत् ॥ ३६ ॥

"Deprived of (the knowledge of) his energy and vigour by the strength of the execration pronounced by the eminent sages, Hanumān, for his part, thereupon ranged over those very hermitages in a placid mood. (36)

अथर्क्षरजसो नाम वालिसुग्रीवयोः पिता । सर्ववानरराजाऽऽसीत् तेजसा इव भास्करः ॥ ३७ ॥
स तु राज्यं चिरं कृत्वा वानराणां महेश्वरः । ततस्त्वर्क्षरजा नाम कालधर्मेण योजितः ॥ ३८ ॥
तस्मिन्नस्तमिते चाथ मन्त्रिभिर्मन्त्रकोविदैः । पित्र्ये पदे कृतो वाली सुग्रीवो वालिनः पदे ॥ ३९ ॥
सुग्रीवेण समं त्वस्य अद्वैधं छिद्रवर्जितम् । आबाल्यं सख्यमभवदनिलस्याग्निना यथा ॥ ४० ॥
एष शापवशादेव न वेद बलमात्मनः । वालिसुग्रीवयोर्वैरं यदा राम समुत्थितम् ॥ ४१ ॥
न ह्येष राम सुग्रीवो भ्राम्यमाणोऽपि वालिना । देव जानाति न ह्येष बलमात्मनि मारुतिः ॥ ४२ ॥
ऋषिशापाद्धृतबलस्तदैव कपिसत्तमः । सिंहः कुञ्जररुद्धो वा आस्थितः सहितो रणे ॥ ४३ ॥

"At that time, the father of Vālī and Sugrīva, Ṛkṣarajā by name, who resembled the sun in splendour, was the ruler of all the monkeys. (37) Having ruled for a long time, that suzerain lord of the monkeys, Ṛkṣarajā by name, for his part, was subjected to the natural law of Time. (38) He having met his death, Vālī was forthwith installed in the position of his father and Sugrīva in the position of Vālī (the Crown prince) by his counsellors, who were expert in counsel. (39) From his very boyhood he developed with Sugrīva an unwarying and unbroken friendship, similar to that of the wind with fire. (40) By reason of that very curse, Hanumān was not conscious of his might. When hostility arose between Vālī and Sugrīva, O Rāma, neither the yonder Sugrīva, even while he was being forced to wander (from place to place), O Lord Rāma, nor this son of the wind-god was actually aware of the strength which existed in him. (41-42) Deprived of the knowledge of his own might by the curse (of the sages), Hanumān (the foremost of monkeys) remained standing by the side of Sugrīva during that very period like a lion kept back by an elephant, in the course of the latter's combat (with Vālī).

पराक्रमोत्साहमतिप्रतापसौशील्यमाधुर्यनयानयैश्च ।
गाम्भीर्यचातुर्यसुवीर्यधैर्यैर्हनूमतः कोऽप्यधिकोऽस्ति लोके ॥ ४४ ॥
असौ पुनर्व्याकरणं ग्रहीष्यन् सूर्योन्मुखः प्रष्टुमनाः कपीन्द्रः ।
उद्यद्गिरेरस्तगिरिं जगाम ग्रन्थं महद्धारयनप्रमेयः ॥ ४५ ॥
ससूत्रवृत्त्यर्थपदं महार्थं ससंग्रहं सिध्यति वै कपीन्द्रः ।
न ह्यस्य कश्चित् सदृशोऽस्ति शास्त्रे वैशारदे छन्दगतौ तथैव ॥ ४६ ॥
सर्वासु विद्यासु तपोविधाने प्रस्पर्धतेऽयं हि गुरुं सुराणाम् ।
सोऽयं नवव्याकरणार्थवेत्ता ब्रह्मा भविष्यत्यपि ते प्रसादात् ॥ ४७ ॥

Who is there in the world superior to Hanumān in respect of prowess, energy, ... glory, amiability, sweet(ness of temper) and the knowledge of what is prudent or otherwise, as well as ... clevernees, extraordinary ... and firmness? (44) With his ... towards the sun-god with ... to learn grammar and desiring to ... to him, (in order to ... his doubts) the yonder chief ... of immeasurable energy, ... from the hill where the sun ... the hill where it sets, with ... to master the great work on ... (45) Hanumān (the chief of monkeys) has mastered the great gloss (on the aphorisms) including the aphorisms (of grammar) as well as the Vṛtti (comment), the Vārtika (annotation) on the aphorisms and also the monographs on the subject. Indeed there is none like him in the knowledge of other branches of learning as well as in prosody (46). He actually rivals Sage Bṛhaspati (the preceptor of gods) in all the branches of learning as well as in the practice of austerities. Well-versed in the subject-matter of the nine systems of grammar, the yonder Hanumān shall prove to be a very Brahmā by Your grace. (47)

प्रवीविविक्षोरिव सागरस्य लोकान् दिधक्षोरिव पावकस्य ।
लोकक्षयेष्वेव यथान्तकस्य हनूमतः स्थास्यति कः पुरस्तात् ॥ ४८ ॥
एष चान्ये च महाकपीन्द्राः सुग्रीवमैन्दद्विविदाः सनीलाः ।
सतारतारेयनलाः सरम्भास्त्वत्कारणाद् राम सुरैर्हि सृष्टाः ॥ ४९ ॥
गजो गवाक्षो गवयः सुदंष्ट्रो मैन्दः प्रभो ज्योतिमुखो नलश्च ।
एते च ऋक्षाः सह वानरेन्द्रैस्त्वत्कारणाद् राम सुरैर्हि सृष्टाः ॥ ५० ॥
इदं सर्वं यन्मां त्वं परिपृच्छसि । हनूमतो बालभावे कर्मैतत् कथितं मया ॥ ५१ ॥

श्रुत्वागस्त्यस्य कथितं रामः सौमित्रिरेव च । विस्मयं परमं जग्मुर्वानरा राक्षसैः सह ॥ ५२ ॥
अगस्त्यस्त्वब्रवीद् रामं सर्वमेतच्छ्रुतं त्वया । दृष्टः सम्भाषितश्चासि राम गच्छामहे वयम् ॥ ५३ ॥
श्रुत्वैतद् राघवो वाक्यमगस्त्यस्योग्रतेजसः । प्राञ्जलिः प्रणतश्चापि महर्षिमिदमब्रवीत् ॥ ५४ ॥

Hearing the tale of Agastya, Śrī Rāma as well as Lakṣmaṇa, as also the monkeys along with the ogres experienced great wonder (52) Agastya for his part said to Śrī Rāma, "All this has been listened to by You. You have (also) been seen and spoken to (by u O Rāma! We (now) depart." (5 Hearing this statement of Agastya, formidable lustre, Śrī Rāma (a scion Raghu) submissively replied as with joined palms to the great sage

अद्य मे देवतास्तुष्टाः पितरः प्रपितामहाः । युष्माकं दर्शनादेव नित्यं तुष्टाः सबान्धवाः ॥ ५
विज्ञाप्यं तु ममैतद्धि यद् वदाम्यागतस्पृहः । तद् भवद्भिर्मम कृते कर्तव्यमनुकम्पया ॥ ५
पौरजानपदान् स्थाप्य स्वकार्येष्वहमागतः । क्रतूनहं करिष्यामि प्रभावाद् भवतां सताम् ॥ ५
सदस्या मम यज्ञेषु भवन्तो नित्यमेव तु । भविष्यथ महावीर्या ममानुग्रहकाङ्क्षिणः ॥ ५
अहं युष्मान् समाश्रित्य तपोनिर्धूतकल्मषान् । अनुगृहीतः पितृभिर्भविष्यामि सुनिर्वृतः ॥ ५
तदाऽऽगन्तव्यमनिशं भवद्भिरिह संगतैः ।

"The gods, the (eternal) manes as well as the souls of My departed ancestors are pleased with Me today. (As for ourselves) we stand ever gratified with our kinsfolk through your very sight. (55) Here is something actually worth bringing to your notice. Seized with a longing, that which I submit (to you) must be carried out by you out of compassion for Me. (56) After appointing the citizens as well as the people of the countryside to their respective duties now that I have returned (from My exile in the forest), I intend to perform sacrifices t the goodwill of you, saintly perso (57) Longing (as you do) to bles you, for your part, who are en with extraordinary prowess (bo asceticism), should constantly a superintending priests at My sac performances. (58) Fully dependi you, who have shaken off (all) through asceticism, I shall be bless My ancestors and feel exceedingly h (59) You should (all) constantly here in a body at that time (the sacrifice has commenced)."

अगस्त्याद्यास्तु तच्छ्रुत्वा ऋषयः संशितव्रताः ॥ ६० ॥
एवमस्त्विति तं प्रोच्य प्रयातुमुपचक्रमुः । एवमुक्त्वा गताः सर्वे ऋषयस्ते यथागतम् ॥ ६१
राघवश्च तमेवार्थं चिन्तयामास विस्मितः । ततोऽस्तं भास्करे याते विसृज्य नृपवानरान् ॥ ६२
संध्यामुपास्य विधिवत् तदा नरवरोत्तमः । प्रवृत्तायां रजन्यां तु सोऽन्तःपुरचरोऽभवत् ॥ ६३

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे षट्त्रिंशः सर्गः ॥ ३६ ॥

Hearing the aforesaid request and saying "Amen" to Him, the sages of rigid vows, the foremost of whom was Agastya, began to depart. Saying so, all the aforesaid sages left as they came. (60-61) Śrī Rāma too pondered in amazement over that very subject (of performing sacrifices). Having dism the (assembled) kings and monkey the sun having set, and performed Sandhyā devotions with due ceremon Rāma, the foremost of jewels among for His part retired into the gynae when the night had set in. (62-63)

Thus ends Canto Thirty-six in the Uttara Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तत्रिंशः सर्गः

Canto XXXVII

Śrī Rāma sits in court with His courtiers.

अभिषिक्ते तु काकुत्स्थे धर्मेण विदितात्मनि । व्यतीता या निशा पूर्वा पौराणां हर्षवर्धिनी ॥ १ ॥
तस्यां रजन्यां व्युष्टायां प्रातर्नृपविबोधकाः । वन्दिनः समुपातिष्ठन् सौम्या नृपतिवेश्मनि ॥ २ ॥
ते रक्तकण्ठिनः सर्वे किंनरा इव शिक्षिताः । तुष्टुवुर्नृपतिं वीरं यथावत् सम्प्रहर्षिणः ॥ ३ ॥

Śrī Rāma (a scion of Kakutstha), [who] understood the nature of the soul, [havi]ng been consecrated (on the throne of [Ayodh]ya) in accordance with the prescribed [...] the first night, which enhanced [the d]elight of the citizens (of Ayodhya), [pa]ssed (1) The said night having [en]ded, the following morning the gentle bards who were charged with the duty of waking the king assembled at the royal palace (2) Sweet-voiced as they were and trained (in the art of singing) like the Kinnaras (celestial minstrels), they all, full of excessive joy, began duly to extol the heroic king as follows:—(3)

वीर सौम्य प्रबुध्यस्व कौसल्याप्रीतिवर्धन । जगद्धि सर्वं स्वपिति त्वयि सुप्ते नराधिप ॥ ४ ॥
विक्रमस्ते यथा विष्णो रूपं चैवाश्विनोरिव । बुद्ध्या बृहस्पतेस्तुल्यः प्रजापतिसमो ह्यसि ॥ ५ ॥
क्षमा ते पृथिवीतुल्या तेजसा भास्करोपमः । वेगस्ते वायुना तुल्यो गाम्भीर्यमुदधेरिव ॥ ६ ॥
अकम्प्यो यथा स्थाणुश्चन्द्रे सौम्यत्वमीदृशम् । नेदृशाः पार्थिवाः पूर्वं भवितारो नराधिप ॥ ७ ॥
यथा त्वमसि दुर्धर्षो धर्मनित्यः प्रजाहितः । न त्वां जहाति कीर्तिश्च लक्ष्मीश्च पुरुषर्षभ ॥ ८ ॥
श्रीश्च धर्मश्च काकुत्स्थ त्वयि नित्यं प्रतिष्ठितौ ।

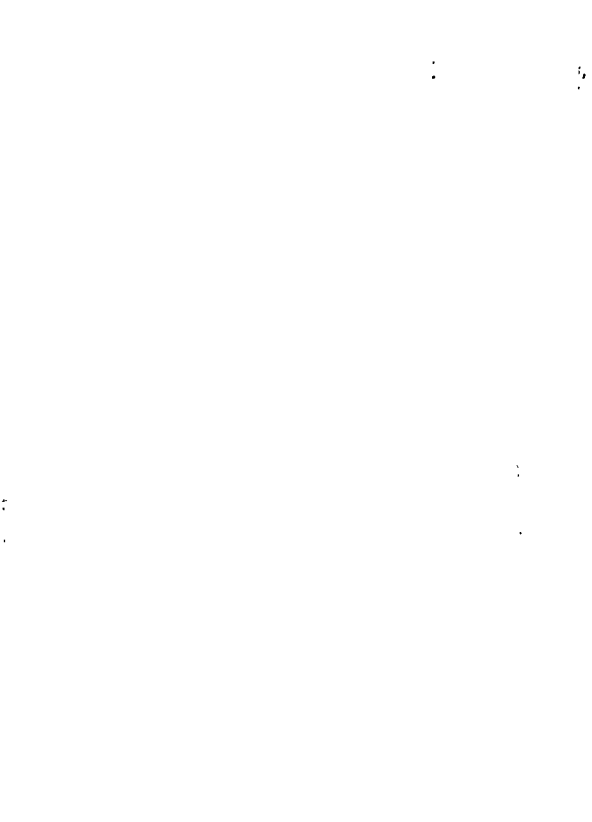
"Awake, O gentle hero, the enhancer [of] the delight of mother Kausalyā! [In]deed the (whole) world remains [lul]led in sleep while you are asleep, O suzerain lord of men! (4) Your prowess is like that of Lord Viṣṇu, and your comeliness is like that of the (twin-born) Aświns (the physicians of gods). You are a compeer of Sage Bṛhaspati (the preceptor of gods) in intelligence and (in ruling over the people) you are the equal to Brahmā (the lord of creation). (5) Your forbearance is (unshaken) like the earth, in glory you are a compeer of the sun. Your [s]trength vies with the wind, while your profundity is like that of the deep ocean (6) You are unshakable (in conflict) like Lord Śiva, such delightfulness as exists in you is found in the moon Kings such as you, never existed in the past nor will they be (hereafter). O suzerain lord of human beings! (7) You are difficult to overpower in the true sense of the term, constant as you are in virtue and friendly to the people Nay, glory does not forsake you, much less fortune, O jewel among men! (8) Fortune and piety are constantly established in you, O Rāma (a scion of Kakutstha)!

एताश्चान्याश्च मधुरा [illegible] ॥ ९ ॥
[illegible] संस्तवैर्दिव्यैर्बोधयन्ति स्म राघवम् । [illegible] ॥ १० ॥
[illegible] तद्विहाय शयनं पाण्डुराच्छादनास्तृतम् । उत्तस्थौ [illegible] ॥ ११ ॥
[illegible] महात्मानं प्रह्वाः प्राञ्जलयो नराः । [illegible] ॥ १२ ॥
[illegible] शुचिर्भूत्वा काले हुतहुताशनः । [illegible] ॥ १३ ॥

तत्र देवान् पितॄन् विप्रानर्चयित्वा यथाविधि । बाह्यकक्षान्तरं रामो निर्जगाम जनैर्वृतः ॥ १४ ॥
उपतस्थुर्महात्मानो मन्त्रिणः सपुरोहिताः । वसिष्ठप्रमुखाः सर्वे दीप्यमाना इवाग्नयः ॥ १५ ॥
क्षत्रियाश्च महात्मानो नानाजनपदेश्वराः । रामस्योपाविशन् पार्श्वे शक्रस्येव यथामराः ॥ १६ ॥
भरतो लक्ष्मणश्चात्र शत्रुघ्नश्च महायशाः । उपासांचक्रिरे हृष्टा वेदास्त्रय इवाध्वरम् ॥ १७ ॥
याताः प्राञ्जलयो भूत्वा किंकरा मुदिताननाः । मुदिता नाम पार्श्वस्था बहवः समुपाविशन् ॥ १८ ॥
वानराश्च महावीर्या विंशतिः कामरूपिणः । सुग्रीवप्रमुखा राममुपासन्ते महौजसः ॥ १९ ॥
विभीषणश्च रक्षोभिश्चतुर्भिः परिवारितः । उपासते महात्मानं धनेशमिव गुह्यकः ॥ २० ॥
तथा निगमवृद्धाश्च कुलीना ये च मानवाः । शिरसा वन्द्य राजानमुपासन्ते विचक्षणाः ॥ २१ ॥
तथा परिवृतो राजा श्रीमद्भिर्ऋषिभिर्वरैः । राजभिश्च महावीर्यैर्वानरैश्च सराक्षसैः ॥ २२ ॥
यथा देवेश्वरो नित्यमृषिभिः समुपास्यते । अधिकस्तेन रूपेण सहस्राक्षाद् विरोचते ॥ २३ ॥
तेषां समुपविष्टानां तास्ताः सुमधुराः कथाः । कथ्यन्ते धर्मसंयुक्ताः पुराणज्ञैर्महात्मभिः ॥ २४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे सप्तत्रिंशः सर्गः ॥ ३७ ॥

These and other sweet encomia too were chanted by the bards. (9) Panegyrists too woke up Śrī Rāma (a scion of Raghu) by means of wonderful panegyrics. Śrī Rāma awoke while praises were being sung. (10) Quitting his well-known couch overspread with a bed covered by a white sheet, he got up as would Lord Nārāyaṇa, the Destroyer of sins, from His couch consisting of a serpent (Śeṣa). (11) Attendants in thousands bowing with joined palms brought water in shining ewers for the use of the high-souled monarch who had (just) risen. (12) Having bathed and getting (thus) purified and having propitiated the sacred fire (through oblations) in time, he repaired with quick steps to the holy temple of the Ikṣwākus. (13) Having duly worshipped there the gods, the manes and the Brahmans, Śrī Rāma, surrounded by men, sought the interior of the outer chamber. (14) Like blazing fires, all the high-souled counsellors including priests, Vasiṣṭha being the foremost among them, presented themselves. (15) Magnanimous Kṣatriyas, rulers of various parts of the country, sat at the side of Śrī Rāma even as gods would by Indra. (16) Like the three Vedas (Ṛgveda, Yajurveda and Sāmaveda) waiting upon a sacrificial performance, Bharata, Lakṣmaṇa as also Śatrughna of great renown waited, full of joy, on Śrī Rāma. (17) With joined palms and a cheerful countenance many a servant known by the (class) name of Muditas walked and sat comfortably at his side. (18) Nay, endowed with great prowess and extraordinary strength the twenty monkeys*, Sugrīva being the foremost among them, who were able to change their form at will, sat at the side of Śrī Rāma. (19) Like a Yakṣa attending on Kubera (the god of riches), Vibhīṣaṇa, surrounded by four ogres (his ministers), waited on the high-souled Śrī Rāma. (20) Bowing with their heads bent low, sagacious human beings too, who were superior in the knowledge of the Vedas and of noble descent also, likewise sat at his side. (21) The king was similarly surrounded

* Sugrīva, Angada, Hanumān, Jāmbavān, Suṣeṇa, Tāra, Nīla, Nala, Mainda, Dwivida, ..., Śarabha, Śatabali, Gandhamādana, Gaja, Gavākṣa, Gavaya, Dhūmra, Rambha and ...okha are the names of the principal monkeys (and bears) present at Ayodhyā at [illegible]

by glorious and eminent Ṛṣis (seers of Vedic Mantras) as well as by kings endowed with extraordinary prowess and (the aforesaid) monkeys along with the others (22) (Just) as Indra (the ruler of gods) is duly waited upon by Ṛṣis every day, Śrī Rāma shone brightly (even) more than Indra (the thousand-eyed god) in that (seemingly human) form. (23) In their presence when they were (all) comfortably seated, different stories, exceedingly sweet and full of piety, were recited by high-souled persons well-versed in the Purāṇas.* (24)

Thus ends Canto Thirty-seven in the Uttara Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टात्रिंशः सर्गः

Canto XXXVIII

Śrī Rāma grants leave to Kings Janaka, Yudhājit, Pratardana and others to proceed to their respective dominions.

एवमास्ते महाबाहुरहन्यहनि राघवः । प्रशासत् सर्वकार्याणि पौरजानपदेषु च ॥ १ ॥
ततः कतिपयाहःसु वैदेहं मिथिलाधिपम् । राघवः प्राञ्जलिर्भूत्वा वाक्यमेतदुवाच ह ॥ २ ॥
भवान् हि गतिरव्यग्रा भवता पालिता वयम् । भवतस्तेजसोग्रेण रावणो निहतो मया ॥ ३ ॥
इक्ष्वाकूणां च सर्वेषां मैथिलानां च सर्वशः । अतुलाः प्रीतयो राजन् सम्बन्धकपुरोगमाः ॥ ४ ॥
तद् भवान् स्वपुरं यातु रत्नान्यादाय पार्थिव । भरतश्च सहायार्थं पृष्ठतश्चानुयास्यति ॥ ५ ॥
स तथेति ततः कृत्वा राघवं वाक्यमब्रवीत् । प्रीतोऽस्मि भवता राजन् दर्शनेन नयेन च ॥ ६ ॥
यान्येतानि तु रत्नानि मदर्थं सञ्चितानि वै । दुहित्रे तान्यहं राजन् सर्वाण्येव ददामि वै ॥ ७ ॥

In this way the mighty-armed Śrī Rāma (a scion of Raghu) continued from day to day to administer all the affairs of the citizens as well as of the people of the outlying districts. (1) Then after some days Śrī Rāma with joined palms addressed the following submission to King Janaka (ruler of the Videha territory) and the suzerain lord of Mithilā, so the tradition goes— (2) "You indeed are our immovable support, we stand fostered by you. By virtue of the formidable prowess (alone) born of your austerities was Rāvaṇa killed by me (3) Bonds of affection which have followed from a matrimonial alliance and stand unequalled have existed between all the Ikṣwākus (on the one hand) and all the rulers of Mithilā (on the other). O king ! (4) Accepting the valuable presents (which are being respectfully offered by me), therefore, proceed you to your own city, O king ! Bharata and (along with him) Śatrughna too will follow at your heels for escorting you." (5) Saying 'Amen', King Janaka thereupon made the following reply to Śrī Rāma (a scion of Raghu)—"I feel gratified, O king, with your sight and polity. (6) I for my part hereby bestow all these valuable presents which have been actually got together for my sake, O king, on my daughter (Empress Sītā)." (7)

* Some editions of the Vālmīki-Rāmāyaṇa have inserted between Cantos XXXVII and XXXVIII five Cantos as interpolated detailing the descent of Vāli and Sugrīva and the story of Rāvaṇa's expedition to Śwetadwīpa (an abode of Lord Viṣṇu) as narrated by Sage Agastya. But, since mention is made of the departure of Agastya in the previous Canto, the insertion of these Cantos at the end of Canto XXXVII appeared to us unwarranted. We have therefore omitted the said interpolated Cantos.

एवमुक्त्वा तु काकुत्स्थं जनको हृष्टमानसः । प्रययौ मिथिलां श्रीमांस्तमनुज्ञाप्य राघवम् ॥ ८ ॥

Having spoken as above to Śrī Rāma (a scion of Kakutstha) and taking leave of the said scion of Raghu, the glorious King Janaka proceeded to Mithilā, delighted in mind. (8)

ततः प्रयाते जनके केकयं मातुलं प्रभुम् । राघवः प्राञ्जलिर्भूत्वा विनयाद् वाक्यमब्रवीत् ॥ ९ ॥
इदं राज्यमहं चैव भरतश्च सलक्ष्मणः । आयत्तस्त्वं हि नो राजन् गतिश्च पुरुषर्षभ ॥ १० ॥
राजा हि वृद्धः संतापं त्वदर्थमुपयास्यति । तस्माद् गमनमद्यैव रोचते तव पार्थिव ॥ ११ ॥
लक्ष्मणेनानुयात्रेण पृष्ठतोऽनुगमिष्यते । धनमादाय बहुलं रत्नानि विविधानि च ॥ १२ ॥
युधाजित् तु तथेत्याह गमनं प्रति राघव । रत्नानि च धनं चैव त्वय्येवाक्षय्यमस्त्विति ॥ १३ ॥
प्रदक्षिणं च राजानं कृत्वा केकयवर्धनः । रामेण च कृतः पूर्वमभिवाद्य प्रदक्षिणम् ॥ १४ ॥
लक्ष्मणेन सहायेन प्रयातः केकयेश्वरः । हतेऽसुरे यथा वृत्रे विष्णुना सह वासवः ॥ १५ ॥

Janaka having departed, Śrī Rāma with joined palms submitted in all humility as follows to his maternal uncle, the Kekaya king (Yudhājit):— (9) "This kingdom (of Ayodhya), myself, as also Bharata and Śatrughna, including Lakṣmaṇa, are at your disposal, nay, you are our very mainstay, O king, a jewel among men! (10) The king, being aged, will feel afflicted on your account, hence, O king, your leaving this very day (for your city) finds favour with me. (11) You will be followed by Lakṣmaṇa marching at your heels, taking with him abundant wealth and precious stones of various kinds (for you)." (12) Yudhājit for his part said, "Be it so!" with reference to his departure, adding, "O scion of Raghu, let the precious stones as well as the gold remain undecaying with you." (13) Nay, having walked clockwise (as a mark of respect) around the king (Śrī Rāma), the king of the Kekayas, who was (also) the promoter of the Kekayas, nay, who had already been circumambulated clockwise by Śrī Rāma after greeting him, departed with Lakṣmaṇa as his escort, (even) as Indra did (for Amarāvatī) on the demon Vṛtra having been killed, with Lord Viṣṇu (descended as his younger brother). (14-15)

तं विसृज्य ततो रामो वयस्यमकुतोभयम् । प्रतर्दनं काशिपतिं परिष्वज्येदमब्रवीत् ॥ १६ ॥
दर्शिता भवता प्रीतिर्दर्शितं सौहृदं परम् । उद्योगश्च त्वया राजन् भरतेन कृतः सह ॥ १७ ॥
तद् भवानद्य काशेय पुरीं वाराणसीं व्रज । रमणीयां त्वया गुप्तां सुप्राकारां सुतोरणाम् ॥ १८ ॥
एतावदुक्त्वा चोत्थाय काकुत्स्थः परमासनात् । पर्यष्वजत धर्मात्मा निरन्तरमुरोगतम् ॥ १९ ॥
विसर्जयामास तदा कौसल्याप्रीतिवर्धनः । राघवेण कृतानुज्ञः काशेयो ह्यकुतोभयः ॥ २० ॥
वाराणसीं ययौ तूर्णं राघवेण विसर्जितः । विसृज्य तं काशिपतिं त्रिशतं पृथिवीक्षितान् ॥ २१ ॥
प्रहसन् राघवो वाक्यमुवाच मधुराक्षरम् ।

Having sent him away and embraced his friend Pratardana, the ruler of Kāśī, who was a friend and who entertained no fear from any quarter, Śrī Rāma then spoke as follows (to him):—(16) "Endeavour was made by you in co-operation with Bharata (in my campaign with Rāvaṇa*). O king, and affection and

* According to the commentaries on Śrīmad Vālmīki-Rāmāyaṇa, help in some form was sent by Pratardana in co-operation with Bharata in the military operations of Śrī Rāma against Rāvaṇa.

'amily was (thereby) shown by ... (17) Therefore, O king of Kāśī, ... you today to the enchanting city Vārāṇasī, which stands enclosed with ... wall provided with magnificent ... and protected by you." (18) ... spoken as above, and rising from ... magnificent throne, Śrī Rāma (a scion of Kakutstha), whose mind was set on ... ness, tightly clasped Pratardana ... had clung to his bosom. (19)

Śrī Rāma (who enhanced the joy of Kausalyā) then bid farewell to the king of Kāśī. Permitted by Śrī Rāma (a scion of Raghu), the ruler of Kāśī, who actually entertained fear from none, proceeded with all speed to Vārāṇasī when sent off by Śrī Rāma. Having sent away the said ruler of Kāśī, Śrī Rāma laughingly spoke in sweet accents as follows to the three hundred princes (assembled there) —

भवतां प्रीतिरव्यग्रा तेजसा परिरक्षिता ॥ २२ ॥
धर्मश्च नियतो नित्यं सत्यं च भवतां सदा । युष्माकं चानुभावेन तेजसा च महात्मनाम् ॥ २३ ॥
हतो दुरात्मा दुर्बुद्धी रावणो राक्षसाधमः । हेतुमात्रमहं तत्र भवतां तेजसा हतः ॥ २४ ॥
रावणः सगणो युद्धे सपुत्रामात्यबान्धवः । भवन्तश्च समानीता भरतेन महात्मना ॥ २५ ॥
श्रुत्वा जनकराजस्य काननात् तनयां हृताम् । उद्युक्तानां च सर्वेषां पार्थिवानां महात्मनाम् ॥ २६ ॥
कालोऽप्यतीतः सुमहान् गमनं रोचयाम्यतः ।

"Your unflinching devotion to Me ... stands vindicated by your glory. (20—22) ... ne is constant and truthfulness too ... ever exists invariably in you. Nay, though the majesty and glory (alone) of you exalted souls was the evil-minded and perverse Rāvaṇa, the vilest among the ogres, killed. I was a mere instrument in encompassing his death. (Truly speaking) Rāvaṇa with his followers, as also his sons, ministers and kinsfolk, was made short work of through your glory alone. You too were called together by the high-souled Bharata on hearing of Sītā (the daughter of king Janaka) having been borne away from the forest. Nay, a pretty long time has gone by while all of you high-souled kings have been zealously active (all these days in my interest). Hence I deem it proper that you should depart."

प्रत्यूचुस्तं च राजानो हर्षेण महता वृताः ॥ २७ ॥
दिष्ट्या त्वं विजयी राम स्वराज्येऽपि प्रतिष्ठितः । दिष्ट्या प्रत्याहृता सीता दिष्ट्या शत्रुः पराजितः ॥ २८ ॥
एष नः परमः काम एषा नः प्रीतिरुत्तमा । यत् त्वां विजयिनं राम पश्यामो हतशात्रवम् ॥ २९ ॥
एतत् त्वय्युपपन्नं च यदस्मांस्त्वं प्रशंससे । प्रशंसार्हं न जानीमः प्रशंसां वक्तुमीदृशीम् ॥ ३० ॥
आपृच्छामो गमिष्यामो हृदिस्थो नः सदा भवान् । वर्तामहे महाबाहो प्रीत्यात्र महता वृताः ॥ ३१ ॥
भवेच्च ते महाराज प्रीतिरस्मासु नित्यदा । बाढमित्येव राजानो हर्षेण परमान्विताः ॥ ३२ ॥
ऊचुः प्राञ्जलयः सर्वे राघवं गमनोत्सुकाः । पूजितास्ते च रामेण जग्मुर्देशान् स्वकान् स्वकान् ॥ ३३ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे अष्टात्रिंशः सर्गः ॥ ३८ ॥

Nay, filled with great joy, the kings answered him thus —(23—27) "By our good luck, O Rāma, you have come out victorious and also stand secure in your own sovereignty, by our good fortune Sītā has been recovered and, thank God, the enemy has been vanquished. (28) This was our highest ambition, and this constitutes our greatest satisfaction, that we see you having killed your enemy and come out victorious, O Rāma ! (29) Nay, it is (but) proper for

the kings said (to one another), "... not see Śrī Rāma and Rāvaṇa ... face to face on the field of ... (3) We were uselessly brought ... by Bharata (rather) too ... The ogres would have surely been ... in no time by the kings (had ... been summoned in time); there is ... doubt about it (4) Protected by ... might of arms of Śrī Rāma and ... we could have fought at ... on the other side of the sea ... the island of Laṅkā from ... mainland) free from anxiety." (5) Saying these and other things ... thousands on the way, the kings ... to their respective dominions, ... of joy. (6) Duly reaching their ... well-known kingdoms, which were ... and happy, with plentiful ... and grains, self-contained and full ... treasures, and (then) to their ... cities, the aforesaid rulers ... men forthwith bestowed (on ... escorts accompanying them as ... representatives of Śrī Rāma) by way ... many presents for the gratification ... Śrī Rāma, valuable things of various kinds, horses, vehicles, precious stones and elephants excited by passion, also excellent pieces of sandalwood and brilliant ornaments, gems, pearls and coral, nay, servant-maids richly endowed with comeliness, she-goats and sheep of different species and numerous chariots of every description (7–10) Taking the aforesaid valuable presents, Bharata as well as Lakṣmaṇa and Śatrughna, who was endowed with extraordinary might, returned to their own city (Ayodhya). (11) Nay, reaching the delightful city of Ayodhya, the jewels among men handed those wonderful objects to Śrī Rāma. (12) Accepting all that, the high-souled Śrī Rāma, a scion of Raghu, full of joy, bestowed them on King Sugrīva, who had done his duty (to Śrī Rāma), as well as on Vibhīṣaṇa and on other monkeys and ogres, surrounded by whom He had scored a victory (over Rāvaṇa). (13-14) All the aforesaid monkeys and ogres, who were endowed with extraordinary might, wore the precious stones bestowed (on them) by Śrī Rāma, on their heads as well as around their arms (15)

हनूमन्तं च नृपतिरिक्ष्वाकूणां महारथः। अङ्गदं च महाबाहुमङ्कमारोप्य वीर्यवान् ॥ १६ ॥
[illegible]मलपत्राक्षः सुग्रीवमिदमब्रवीत्। अङ्गदस्ते सुपुत्रोऽयं मन्त्री चाप्यनिलात्मजः ॥ १७ ॥
सुग्रीव मन्त्रिते युक्तौ मम चापि हिते रतौ। अर्हतो विविधां पूजां त्वत्कृते वै हरीश्वर ॥ १८ ॥

Placing Hanūmān and Aṅgada too ... His lap, Śrī Rāma, the powerful king ... the Ikṣwākus, a great car-warrior, whose eyes resembled the petals of a lotus, spoke as follows to Sugrīva:—"This Aṅgada, your worthy son (nephew) and your minister, the son of the wind-god, too, O Sugrīva, the lord of monkeys, who have both remained engaged in giving counsel to you and have been devoted to My interests too, actually merit every kind of honour." (16–18)

इत्युक्त्वा व्यवमुच्याङ्गाद् भूषणानि महायशाः। स बबन्ध महार्हाणि तदाङ्गदहनूमतोः ॥ १९ ॥
आभाष्य च महावीर्यान् राघवो यूथपर्षभान्। नीलं नलं केसरिणं कुमुदं गन्धमादनम् ॥ २० ॥
सुषेणं पनसं वीरं मैन्दं द्विविदमेव च। जाम्बवन्तं गवाक्षं च विनतं धूम्रमेव च ॥ २१ ॥
वलीमुखं प्रजङ्घं च संनादं च महाबलम्। दरीमुखं दधिमुखमिन्द्रजानुं च यूथपम् ॥ २२ ॥
मधुरं श्लक्ष्णया वाचा नेत्राभ्यामापिबन्निव। सुहृदो मे भवन्तश्च शरीरं भ्रातरस्तथा ॥ २३ ॥
युष्माभिरुद्धृतश्चाहं व्यसनात् काननौकसः। धन्यो राजा च सुग्रीवो भवद्भिः सुहृदां वरैः ॥ २४ ॥
एवमुक्त्वा ददौ तेभ्यो भूषणानि यथार्हतः। वज्राणि च महार्हाणि सस्वजे च नरर्षभः ॥ २५ ॥

…d kings said (to one another), …t see Śrī Rāma and Rāvana … face to face on the field of … (3) We were uselessly brought … by Bharata (rather) too … The ogres would have surely been … no time by the kings (had … been summoned in time); there is … doubt about it (4) Protected by … might of arms of Śrī Rāma and … we could have fought at … on the other side of the sea … the island of Laṅkā from … mainland), free from anxiety." (5) Saying these and other things … thousands on the way, the kings … to their respective dominions, … of joy. (6) Duly reaching their … well-known kingdoms, which were … and happy, with plentiful … and grains, self-contained and full … treasures, and (then) to their … respective cities, the aforesaid rulers … men forthwith bestowed (on … escorts accompanying them as … representatives of Śrī Rāma) by way … many presents for the gratification … Śrī Rāma, valuable things of various kinds, horses, vehicles, precious stones and elephants excited by passion, also excellent pieces of sandalwood and brilliant ornaments, gems, pearls and coral, nay, servant-maids richly endowed with comeliness, she-goats and sheep of different species and numerous chariots of every description (7–10) Taking the aforesaid valuable presents, Bharata as well as Lakṣmaṇa and Śatrughna, who was endowed with extraordinary might, returned to their own city (Ayodhyā). (11) Nay, reaching the delightful city of Ayodhyā, the jewels among men handed those wonderful objects to Śrī Rāma. (12) Accepting all that, the high-souled Śrī Rāma, a scion of Raghu, full of joy, bestowed them on King Sugrīva, who had done his duty (to Śrī Rāma), as well as on Vibhīṣaṇa and on other monkeys and ogres, surrounded by whom He had scored a victory (over Rāvaṇa). (13-14) All the aforesaid monkeys and ogres, who were endowed with extraordinary might, wore the precious stones bestowed (on them) by Śrī Rāma, on their heads as well as around their arms (15)

…नूमन्तं च नृपतिरिक्ष्वाकूणां महारथः । अङ्गदं च महाबाहुमङ्कमारोप्य वीर्यवान् ॥ १६ ॥
…म …कमलपत्राक्षः सुग्रीवमिदमब्रवीत् । अङ्गदस्ते सुपुत्रोऽयं मन्त्री चाप्यनिलात्मज ॥ १७ ॥
सुग्रीवमन्त्रिणौ युक्तौ मम चापि हिते रतौ । अर्हतो विविधां पूजां त्वत्कृते वै हरीश्वर ॥ १८ ॥

Placing Hanūmān and Angada too … His lap, Śrī Rāma, the powerful king … the Ikṣwākus, a great car-warrior, … whose eyes resembled the petals of a … lotus, spoke as follows to Sugrīva —"This … Aṅgada, your worthy son (nephew) and your minister, the son of the wind-god, too, O Sugrīva, the lord of monkeys, who have both remained engaged in giving counsel to you and have been devoted to My interests too, actually merit every kind of honour." (16–18)

…न्युक्त्वा व्यवमुच्याङ्गाद् भूषणानि महायशाः । स बबन्ध महार्हाणि तदाङ्गदहनूमतोः ॥ १९ ॥
…मन्त्र्य च महावीर्यान् राघवो यूथपर्षभान् । नीलं नलं केसरिणं कुमुदं गन्धमादनम् ॥ २० ॥
…षेणं पनसं वीरं मैन्दं द्विविदमेव च । जाम्बवन्तं गवाक्षं च विनतं धूम्रमेव च ॥ २१ ॥
…बलीमुखं प्रजङ्घं च संनादं च महाबलम् । दरीमुखं दधिमुखमिन्द्रजानुं च यूथपम् ॥ २२ ॥
…मधुर श्लक्ष्णया वाचा नेत्राभ्यामभिपिबन्निव । सुहृदो मे भवन्तश्च शरीरं भ्रातरस्तथा ॥ २३ ॥
…युष्माभिरुद्धृतश्चाहं व्यसनात् काननौकसः । धन्यो राजा च सुग्रीवो भवद्भिः सुहृदां वरैः ॥ २४ ॥
…एवमुक्त्वा ददौ तेभ्यो भूषणानि यथार्हतः । वज्राणि च महार्हाणि सस्वजे च [illegible] ॥ २५ ॥

Saying so, and taking off ornaments of great value from His body, the illustrious one fastened them on the person of Angada and Hanumān. (19) Nay, sweetly accosting the foremost of His troop-commanders, who were (all) endowed with extraordinary prowess, *viz*, Nila, Nala, Kesarī, Kumuda, Gandhamādana, Suṣena, Panasa, the valiant Mainda as well as Dwivida, Jāmbavān and Gavākṣa, Vinata and Dhūmra too, Balīmukha and Prajangha, as well as the exceptionally mighty Sannāda, Darīmukha, Dadhimukha and the troop-commander Indrajānu in a t tone, as though He would drink them with His eyes, and saying, "you are I friends, nay, My (other) self, as a My brothers. By you (alone) was delivered from misfortune, O dwell in the woods ! Nay, King Sugrīva blessed because of you, the forem among his friends." Śrī Rāma (a sci of Raghu), the foremost of hum beings, bestowed on them, according their deserts, ornaments and diamon of great value and embraced thei (20–25)

ते पिबन्तः सुगन्धीनि मधूनि मधुपिङ्गलाः । मांसानि च सुमृष्टानि मूलानि च फलानि च ॥ २६ ॥
एवं तेषां निवसतां मासः साग्रो ययौ तदा । मुहूर्तमिव ते सर्वे रामभक्त्या च मेनिरे ॥ २७ ॥
रामोऽपि रेमे तैः सार्धं वानरैः कामरूपिभिः । राक्षसैश्च महावीर्यैर्ऋक्षैश्चैव महाबलैः ॥ २८ ॥
एवं तेषां ययौ मासो द्वितीयः शिशिरः सुखम् । वानराणां प्रहृष्टानां राक्षसानां च सर्वशः ॥ २९ ॥
इक्ष्वाकुनगरे रम्ये परां प्रीतिमुपासताम् । रामस्य प्रीतिकरणैः कालस्तेषां सुखं ययौ ॥ ३० ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकोनचत्वारिंशः सर्गः ॥ ३९ ॥

The monkeys (who were reddish brown as honey) stayed there, quaffing fragrant honeys, and subsisting on royal dishes, roots and fruits. (26) More than a month elapsed on that occasion while they stayed (at Ayodhya) as aforesaid. Nay, because of their devotion to Śrī Rāma, they all felt it to be less than an hour. (27) Śrī Rāma too spent his time happily in the company of those aforesaid monkeys, who could change their form at will, as also with the ogres, who were endowed with extraordinary prowess, as well as with bears who were exceptionally mighty. (28) In this way the second month (Phālguna) of the extreme cold season also passed happily with the monkeys and the ogres, who felt highly rejoiced in every way and enjoyed supreme gratification through the hospitality of Śrī Rāma. Their time passed merrily in the delightful city of the Ikṣwākus. (29-30)

Thus ends Canto Thirty-nine in the Uttara Kānda of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic.

चत्वारिंशः सर्गः

Canto XL

Śrī Rāma sends back the monkeys, the bears and ogres to their respective abodes.

तथा स्म तेषां वसतामृक्षवानररक्षसाम् । राघवस्तु महातेजाः सुग्रीवमिदमब्रवीत् ॥ १ ॥

of the aforesaid bears, monkeys endowed with extraordinary energy, and ogres sojourning with Him, spoke as follows to Sugrīva — Rāma for his part, who was (1)

प्रतिगच्छ सौम्य किष्किन्धां दुराधर्षां सुरासुरैः । पालयस्व सहामात्यो राज्यं निहतकण्टकम् ॥ २ ॥
अङ्गदं च महाबाहो प्रीत्या परमया युतः । पश्य त्वं हनुमन्तं च नलं च सुमहाबलम् ॥ ३ ॥
सुषेणं श्वशुरं वीरं तारं च बलिनां वरम् । कुमुदं चैव दुर्धर्षं नीलं चैव महाबलम् ॥ ४ ॥
वीरं शतबलिं चैव मैन्दं द्विविदमेव च । गजं गवाक्षं गवयं शरभं च महाबलम् ॥ ५ ॥
ऋक्षराजं च दुर्धर्षं जाम्बवन्तं महाबलम् । पश्य प्रीतिसमायुक्तो गन्धमादनमेव च ॥ ६ ॥
ऋषभं च सुविक्रान्तं प्लवङ्गं च सुपाटलम् । केसरिं शरभं शुम्भं शङ्खचूडं महाबलम् ॥ ७ ॥
ये ये मे सुमहात्मानो मदर्थे त्यक्तजीविताः । पश्य त्वं प्रीतिसंयुक्तो मा चैषां विप्रियं कृथाः ॥ ८ ॥

"Return, O gentle one, to Kiṣkindhā, which cannot easily be assailed by the gods and the demons (alike), and rule with your ministers the kingdom, all of whose enemies have been exterminated. (2) Nay, regard with supreme affection, O mighty-armed one, Aṅgada and Hanumān as also the exceptionally mighty Nala. (3) Replete with love, cast your look on your father-in-law, the heroic Suṣeṇa and Tārā, the foremost of the mighty, as well as on Kumuda, who is (so) difficult to assail as also on Nīla, who is endowed with extraordinary might, on the valiant Śatabali, as also on Mainda as well as on Dwivida, Gaja, Gavākṣa, Gavaya and the exceptionally mighty Śarabha, on the very mighty Jāmbavān, the king of bears, who is (so) difficult to assail, as also on Gandhamādana, and on the highly valiant Ṛṣabha and on the monkey Supāṭala, on Kesarī, Śarabha, Śumbha and on the exceptionally mighty Śaṅkhachūḍa. (4—7) (Nay) full of affection, cast your eyes on all the high-souled monkeys who risked their lives for My sake. Never do anything displeasing to them." (8)

एवमुक्त्वा च सुग्रीवमाश्लिष्य च पुनः पुनः । विभीषणमुवाचाथ रामो मधुरया गिरा ॥ ९ ॥
लङ्कां प्रशाधि धर्मेण धर्मज्ञस्त्वं मतो मम । पुरस्य राक्षसानां च भ्रातुर्वैश्रवणस्य च ॥ १० ॥
मा च बुद्धिमधर्मे त्वं कुर्या राजन् कथंचन । बुद्धिमन्तो हि राजानो ध्रुवमश्नन्ति मेदिनीम् ॥ ११ ॥
अहं च नित्यशो राजन् सुग्रीवसहितस्त्वया । स्मर्तव्यः परया प्रीत्या गच्छ त्वं विगतज्वरः ॥ १२ ॥

Having spoken as aforesaid to Sugrīva and embraced him again and again, Śrī Rāma then spoke as follows to Vibhīṣaṇa in a sweet tone — (9) "Rule Laṅkā with righteousness. You are held to be a knower of what is right by Me, by the city (of Laṅkā), by the ogres (as a whole) and by your (eldest) brother, Kubera (son of Viśravā) (10) Nay, never set your mind in any case on unrighteousness, O king! Prudent kings do rule the earth firmly. (11) Nay, along with Sugrīva I should be constantly cherished in memory by you with supreme affection, O king! Depart you free from anxiety." (12)

रामस्य भाषितं श्रुत्वा ऋक्षवानरराक्षसाः । साधुसाध्विति काकुत्स्थं प्रशशंसुः पुनः पुनः ॥ १३ ॥
तव बुद्धिर्महाबाहो वीर्यमद्भुतमेव च । माधुर्यं परमं राम स्वयम्भोरिव नित्यदा ॥ १४ ॥

Hearing the speech of Śrī Rāma, the bears, monkeys and ogres repeatedly applauded Śrī Rāma (a scion of Kakutstha), saying: "Well said ! Excellent !! (13) Wonderful is Your wisdom, O mighty-armed one, and y prowess too. Your supreme genis (too), O Rāma, ever vies that of Brahmā (the self-born (14)

तेषामेवं ब्रुवाणानां वानराणां च रक्षसाम् । हनूमान् प्रणतो भूत्वा राघवं वाक्यमब्रवीत् ॥ १५ ॥
स्नेहो मे परमो राजंस्त्वयि तिष्ठतु नित्यदा । भक्तिश्च नियता वीर भावो नान्यत्र गच्छतु ॥ १६ ॥
यावद् रामकथा वीर चरिष्यति महीतले । तावच्छरीरे वत्स्यन्तु प्राणा मम न संशयः ॥ १७ ॥
यच्चैतच्चरितं दिव्यं कथा ते रघुनन्दन । तन्ममाप्सरसो राम श्रावयेयुर्नरर्षभ ॥ १८ ॥
तच्छ्रुत्वाहं ततो वीर तव चर्यामृतं प्रभो । उत्कण्ठां तां हरिष्यामि मेघलेखामिवानिलः ॥ १९ ॥

Remaining inclined while the monkeys and ogres were speaking as aforesaid, Hanūmān submitted as follows to Śrī Rāma:—(15) "May my supreme affection for You stand for ever, O king ! May my devotion be constant to You, O valiant prince ! Let not my love be diverted to anyone else. (16) May life continue in my body without doubt so long as Your story remains current on the surface of the earth, O heroic Śrī Rāma ! (17) Let celestial nymphs, O Rāma, recount me, O jewel among the human bein that which passes as Your divine li exploits, Your story, O delight of Raghus ! (18) Imbibing with my e the nectar in the form of Your li story, My heroic lord, I shall there (be able to) allay my longing (Your sight) even as the wind dispers a line of clouds." (19)

एवं ब्रुवाणं रामस्तु हनूमन्तं वरासनात् । उत्थाय सस्वजे स्नेहाद् वाक्यमेतदुवाच ह ॥ २० ॥
एवमेतत् कपिश्रेष्ठ भविता नात्र संशयः । चरिष्यति कथा यावदेषा लोके च मामिका ॥ २१ ॥
तावत् ते भविता कीर्तिः शरीरेऽप्यसवस्तथा । लोका हि यावत्स्थास्यन्ति तावत् स्थास्यन्ति मे कथाः ॥ २२ ॥
एकैकस्योपकारस्य प्राणान् दास्यामि ते कपे । शेषस्येहोपकाराणां भवाम ऋणिनो वयम् ॥ २३ ॥
मदङ्गे जीर्णतां यातु यत् त्वयोपकृतं कपे । नरः प्रत्युपकाराणामापत्स्वायाति पात्रताम् ॥ २४ ॥

Rising from his excellent seat, Śrī Rāma hugged with affection Hanūmān while he was submitting as above, and made the following reply so the tradition goes:—(20) "So shall it be, O prince of monkeys, there is no doubt about it. Your fame will endure and life too will continue in your body so long as the story of Mine will remain current in the world. (May) stories will surely abide so long as the worlds will last. (21-22) I would give up My life for every single service rendered by you here and we shall remain in debt to you for the rest of your services, O monkey ! (23) Let My obligation to you stay in My heart (for ever), O monkey ! (Let there be no occasion for Me to repay your services) for one deserves to be requited (for services rendered) only when one is in straits." (24)

... एवं स्फाटिकं मुक्ता ... वैदूर्यतरलं कण्ठे बबन्ध च हनूमतः ॥ २५ ॥
... निबद्धेन हारेण महता कपिः । रराज हेमशैलेन्द्रश्चन्द्रेणाक्रान्तमस्तकः ॥ २६ ॥
... तु ... वानराः । प्रणम्य शिरसा पादौ निर्जग्मुस्ते महाबलाः ॥ २७ ॥
... च रामेण निरन्तरमुरोगताः । विभीषणश्च धर्मात्मा सर्वे ते बाष्पविक्लवाः ॥ २८ ॥
... ते बाष्पकलाः साश्रुनेत्रा विचेतसः । सम्मूढा इव दुःखेन त्यजन्तो राघवं तदा ॥ २९ ॥
...नैवं राघवेण महात्मना । जग्मुः स्वं स्वं गृहं सर्वे देही देहमिव त्यजन् ॥ ३० ॥

ततस्तु ते राक्षसऋक्षवानराः प्रणम्य रामं रघुवंशवर्धनम् ।
वियोगजाश्रुप्रतिपूर्णलोचनाः प्रतिप्रयातास्तु यथा निवासिनः ॥ ३१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे चत्वारिंशः सर्गः ॥ ४० ॥

Taking off from his neck a string of pearls shining as the moon, with a cat's-eye gem in the centre, the celebrated Śrī Rāma (a scion of Raghu) then fastened it about the neck of the ... Hanūmān. (25) With that big necklace fastened on his breast, the monkey shone as the lordly Mount Meru (the golden mountain) with its summit topped over by the moon. (26) Rising one after another on hearing this speech of Śrī Rāma, and bowing down at his feet with their heads bent low, the aforesaid monkeys of extraordinary might for their part departed. (27) The celebrated Sugrīva as well as the pious-minded Vibhīṣaṇa were tightly clasped to his bosom by Śrī Rāma; all the monkeys were overcome with tears. (28) While leaving Śrī Rāma at that time, they all spoke indistinctly, their throats being choked with tears, nay, their eyes (too) were full of tears, they felt confused and stupefied as it were through agony. (29) Having been favoured with gifts as aforesaid by that high-souled scion of Raghu, they returned each to his home, (feeling agonized) ... as an embodied soul would, w...e leaving the body (tenanted by it). (30) Having respectfully bowed down to Śrī Rāma, the promoter of Raghu's race, the said ogres, bears and monkeys for their part returned to their respective abodes with their eyes full of tears (born of their separation from Śrī Rāma) (31)

Thus ends Canto Forty in the Uttara Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

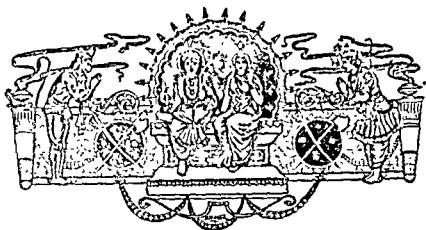
एकचत्वारिंशः सर्गः

Canto XLI

The arrival in Ayodhya of the aerial car Puṣpaka sent by Kubera; its disappearance after receiving honours and blessings from Śrī Rama; Bharata's description of the unique glory of Śrī Rama's rule

विसृज्य च महाबाहुर्ऋक्षवानरराक्षसान् । ...

Hearing these exquisitely honeyed words beautifully uttered by Bharata, Śrī Rāma, the best of kings, bec thrilled with joy. (22)

Thus ends Canto Forty-one in the Uttara Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

Editor's Apologia

Like its predecessor this Special ...r of the 'Kalyāṇa-Kalpataru' too ...ned to its destination in two ...s instead of one. The causes ...d to such an inordinate ...y have been submitted before our ...ers in the last issue published in ...ber, 1972. As announced there, ...Number contains a translation of ...mately only half of the Uttara ...a (Cantos I to XLI). God-willing ...the translation of the remaining ...s from XLII to CXI will come ...ght in the next year's Special ...ber.

...his Kāṇḍa opens with the visit of ...tent Ṛṣis headed by Sage Agastya to ...Rāma's court where in answer to ...Rāma's queries Sage Agastya gives ...account of the descent from Sage ...stya of Kubera, who by virtue ...his severe austerities attains the ...dianship of the northern quarter ...the position of the god of ...as a boon from Brahmā (the creator). He further receives ...aerial car, Puṣpaka, from Brahmā ...at the instance of his father ...ablishes himself in the island of Laṅkā to the south of India, which ...had been evacuated by the Rākṣasas, ...their being defeated by Lord Viṣṇu ...described hereafter. Defeated by Bhagavān Viṣṇu fighting on the side of the gods, the Rākṣasas retreat into the subterranean region. This is followed by the birth from the loins of Sage Viśravā of Rāvaṇa and his brothers, who rise to incalculable eminence through severe austerities. At the instance of his father, Sage Viśravā, Kubera quits Laṅkā in favour of Rāvaṇa, who is crowned as the king of ogres in Laṅkā. Rāvaṇa takes to evil ways and on being rebuked by Kubera attacks and defeats him and seizes his renowned aerial car, Puṣpaka. Finding the movement of his car obstructed on his flight over Mount Kailāsa, the abode of Lord Śiva, he is at a loss to find out the cause, when the monkey-faced Nandīśvara, an attendant of Lord Śiva, appears before him and asks him to turn back, adding that the mountain is inaccessible to all created beings. Disregarding his warning and deriding the monkey-faced god, Rāvaṇa laughs in scorn. Nandīśvara thereupon tells him that a powerful race of monkeys will be born for the destruction of his own race. Rāvaṇa, however, does not swerve from his resolve and tries to lift up Kailāsa, which shakes in consequence. Lord Śiva, however, press[illegible] the mountain [illegible] with His toe, thereby [illegible] the

arms of Ravaṇa, who screams in pain, causing the three worlds to scream with terror. At the instance of his ministers, Ravaṇa prays to Lord Śiva for forgiveness, weeping and wailing for a thousand years. Lord Śiva is at last pleased with him, frees his arms and names him as Ravaṇa (in that he caused all the three worlds to cry in terror).

In the course of his peregrinations Ravaṇa comes across a comely girl, Vedavatī by name, and charmed by her lovely appearance woos her. Vedavatī, however, declines his advances on which Ravaṇa touches her on the hair. Thereupon the girl pulls out her hair and feeling polluted by his vile touch enters a fire, predicting that she would be reborn otherwise than in the ordinary course of generation for the destruction of Ravaṇa. Reborn through a lotus she falls once more into the hands of Rāvaṇa, who casts her into the ocean. Reaching the land in a mysterious way, the girl finds her way to the sacrificial ground of King Janaka in Mithilā and is discovered by the latter while the ground was being tilled for sacrificial purposes. This is followed by other evil exploits, conquests and molestations of gods as well as of heavenly girls and ladies by Rāvaṇa, as a result of which he receives curses.

In Cantos 35 and 36 we read an account of Hanuman, the beloved of Śrī Rāma and the adored of all. Then follows a glimpse of Rāma's court. In Canto 40 the L[illegible] gives a touching send-off to monkey, bear and Rakṣasa frie[illegible] who had accompanied him to Ayodh[illegible] and in Canto 41 the Puṣpaka [illegible] is sent back to Kubera with d[illegible] honours.

It is only the limitless grace [illegible] Śrī Rāma that has enabled me [illegible] complete the translation of the abo[illegible] cantos even with a heart broken wit[illegible] the most painful bereavement of Śr[illegible] Hanumanprasadji Poddar and a bod[illegible] already buried under a mass o[illegible] heavy responsibilities, and now assaile[illegible] by an obstinate and intriguing illness fo[illegible] the last few months.

Afraid of hurting their sentiments soaked in regard and affection for me[illegible] instead of thanking my colleagues for their ungrudging cooperation all along, I thank my stars for being provided with a batch of such devoted co-workers.

With these words I present this volume to my generous readers who have always overlooked my failings and faults and have ever reserved, in all seasons, a soft corner in their hearts for the 'Kalyāṇa-Kalpataru'.

Chimmanlāl Goswami

November 30, 1973

OM

Kalyāṇa-Kalpataru

OR

The Bliss

(An Illustrated English Monthly for the Propagation of Spiritual Ideas and Love of God)

Volume XXXIII

January, 1972

to

December, 1972

Editor—C. L. Goswami, M. A., Śāstrī

Published by

The Gita Press,

Gorakhpur

(India)

Subscription:

Inland: Rs. 5.00 a Year, December Special Issue Rs. 3.00, other Issues 0.35 Paise per copy

Abroad: 10 sh. " " ; " " " 5 sh ; " " 8d " "

List of Illustrations

(Tri-coloured)

Black and White

OM

KALYĀṆA-KALPATARU

BUSINESS RULES

1. The Kalyāṇa-Kalpataru is published every month of the English calendar. Every ordinary number contains 32 pages of printed matter and one tri-coloured illustration; and the whole matter published in the course of a year, including the Special Number, covers over 500 pages and several coloured and other illustrations.

2. Commercial advertisements are not accepted for publication in the Magazine.

3. Change of address, if any, should be communicated at least one week before the 1st of every month. Subscribers are requested to mention their Number and old address when sending intimation of a change of address. Temporary change of address should be arranged with the local Post Office.

4. The dispatch of every issue is made with particular care and attention. If, however, any issue does not reach a subscriber in time, a complaint should be lodged with the postal authorities at once; and, if a duplicate copy is desired free of cost from this office, the result of the inquiries made at the Post Office should be communicated while making the request, a few days before the 1st of the next month. Belated complaints of non-receipt of a particular issue or complaints not accompanied with the reply of the postal authorities are liable to go unheeded.

5. Subscribers should invariably quote their NUMBER in all correspondence, besides legibly mentioning their names and addresses in block letters.

6. A reply card or adequate postage stamps must accompany references to ensure their being replied to.

7. Correspondence relating to management, subscription etc. should be addressed to the MANAGER, The KALYĀṆA-KALPATARU, P.O. Gita Press, (Gorakhpur). Remittances are also to be sent to the Manager. Letters in connection with publication of articles etc. should be addressed to the Editor, Kalyāṇa-Kalpataru, P. O. Gita Vatika, Gorakhpur.

8. The Gita Press and the Office of the Kalyāṇa-Kalpataru, although controlled by the same purse and authority, are two separate bodies so far as their business is concerned. Hence the two offices should be addressed separately.

9. Publications of the Gita Press, other than the Kalyāṇa-Kalpataru, are not permitted by the postal rules to be sent along with the Kalyāṇa-Kalpataru in one and the same parcel. Hence orders for the Kalyāṇa-Kalpataru in combination with other publications are complied with separately by the two offices. (N. B. The Gita Press does not comply with an order by V. P. P. the amount of which falls short of a rupee.)

10. Intending subscribers are requested to mention clearly, while placing their orders, as to which of the two monthlies they desire to subscribe to, the 'Kalyāṇa-Kalpataru' in English or the 'Kalyan' in Hindi.

11. Subscriptions of the 'Kalyana-Kalpataru' and the 'Kalyan' are not transferable.

SUBSCRIPTION

12. The annual subscription of the Kalyāṇa-Kalpataru (Rupees Five in India and Ten Shillings abroad) is payable strictly in advance. Subscribers are not enrolled for less than a year. The period of subscription extends from March to February and is not counted from any intervening month.

13. Specimen copies can be had on payment of 0.35 P. in India and [illegible] abroad.

Manager, "Kalyāṇa-Kalpataru", P. O. Gita Press (Gorakhpur), U. P., India

Regd. No. L. 334

Man Proposes, God Disposes.

We had announced only in the last issue that the 'Kalyaṇa-Kalpataru' confidently hopes to appear regularly every month from January, 1974. The present volume was to see the light in December, 1973.

But our editor, Sri C. L. *Goswami*, fell *seriously* ill in October, 1973 and is still bed-ridden. Consequently the work of the magazine was greatly hampered. We feel so sorry and ashamed in having kept our kind subscribers *anxiously waiting for this Special volume* so long as this. Let us hope they will excuse us again as ever before.

God-willing we now hope to enter the thirty-fourth year of its publication from March, 1974, the month which opens the door to the vernal season.

"If winter comes, can spring be far behind ?"

* * * *

Intending subscribers for the next year are hereby requested to renew their subscription at an early date and remit a sum of *Rs.* 5.00 by money order, as their present subscription will end with the December number.

If, for any reason, a subscriber wants to discontinue his or her membership, we humbly request the subscriber to inform us in time so as to save us the unnecessary trouble and expense in sending the March, 1974 number by V. P. P.

Manager—
The 'Kalyaṇa-Kalpataru',
P. O. Gita Press, (Gorakhpur), U. P. (India).

Printed and Published by Motilal Jalan at the Gita Press, Gorakhpur (India)